

THE CONGREGATIONALIST

Boston Thursday 20 January 1898

ONE OF THE BLEST

*H*ER face was beautiful with perfect calm,
 Peace sealed the brow, and peace the tender mouth,
 To wounded hearts her gentle gaze was balm,
 Her words like winds blown softly from the South.

*H*er eyes were wells of luster sweet and still,
 Sometimes you felt they mirrored hidden things
 You might not read, but only feel the thrill
 As if there flashed an angel's passing wings.

*A*nd on that face shone always a white light,
 A soft transfigured splendor, till you thought
 Only a glory fallen from the bight
 Of heaven itself such lovely marvel wrought.

*S*erene she went her way through grief and strife,
 Trouble was not trouble where her presence came,
 She bore about with her a joy of life,
 Love burned within her breast a fragrant flame.

*Y*ou heard, while wondering how every loss
 She carried lightly as a bird half-lit,
 A gracious spirit say, There is no cross
 Where no self is to suffer under it.

*A*nd you remembered that in ancient law
 By the broad arrow was the king's tree known
 Through the dark forest, and believed you saw
 The Lord's broad arrow mark her as his own.

Written for The Congregationalist by
HARRIET PRESCOTT SPOFFORD

Current Thought AT HOME

Dr. Fairbairn of Oxford, in the *British Weekly*, puts pithily the needs of the church of today, which not less are the supreme needs of the church in all times. It is important that its beliefs should be correct, but more important that they should be vital and that they should represent what is supreme in life. Dr. Fairbairn says: "There is nothing that the church of today more needs than complete integrity of spirit, making all its beliefs laws for life, dealing with them as realities of the spirit, the very highest things both of God and man."

Harper's Weekly takes a gloomy view of the immediate future of New York, but sees light in the distance. It says that nearly every office in the "gift" of the mayor was filled on New Year's Day, and that, "with a few conspicuous exceptions, there is not a man on the list who would be employed by an honest private citizen in a responsible position. Many of the new officials have been in the public employment before, and then distinguished themselves both by inefficiency and corruption. It is evident that nothing better is to be expected of them now, because they know nothing better, and in their adolescent contempt for whatever is decent and respectable they look upon devotion to the public interests as one of the Sunday or reform school virtues, which they recall with shame at the softness of heart they may have displayed in their childhood under momentary good influences. The government is to be Tammany through and through—Tammany governed absolutely by an emanation of the slums, born and bred among the criminal classes."

ABROAD

Mr. Gladstone, writing on Arthur Henry Hallam in *The Youth's Companion*, thus describes the age in which he has lived, and which he thinks Hallam, if he had lived, would have been especially qualified to guide: "On the whole, it has had for its prevailing note the abandonment and removal of restraints; and very largely, no doubt, of restraints which were injurious. The motto of the race has been, 'Unhand me.' Emancipation and enfranchisement have been at work in all directions. It has had vast developments of energy outward, sometimes constructive, sometimes not without consuming processes of disintegration from within. We have been set free from unlawful and (sometimes) from lawful, from arbitrary and (sometimes) from salutary control. I beg no question here. But as there is an undeniable relation between the freedom of the will and the partial devastation of the moral world arising from its abuse, so it is evident that the great and sudden augmentation of liberty in a thousand forms places under an aggravated strain the balance, which governs humanity both in thought and conduct."

Mr. A. J. Balfour, at the recent dedicatory services of McEwan Hall, Edinburgh University, as chancellor, presided. He said: "I confess that I have seen with feelings of regret, sometimes almost amounting to shame, the extreme difficulty which there has been, not merely in connection with Edinburgh, but in connection with other great seats of learning, to obtain from the liberality of a not illiberal public sufficient means of making our great British universities what all British universities should be. I feel that in this respect we cannot wholly stand comparison with our cousins of the United States. There, if my information is not incorrect, they have never failed to find men with means and with the will to keep institutions of higher education in their country abreast with the ever-growing necessities of such institutions; and the number of generous benefactors which America has been able to show may well cause some feeling of shame, I think, to us on this side of the Atlantic, speaking the same language, possessing the same culture, aiming

at the same objects, but who have not always shown in pursuit of these objects the same unstinted generosity."

Congregational Ministers Deceased During 1897

SUPPLEMENTARY LIST

	AGE
Armstrong, William B., Atlanta, Ga.	Aug. —
Baker, George C., Cleveland, O.	Nov. 30, —
Boss, Thomas M., Leavenworth, Kan.	July 30, 61
Breed, David, Hebron, Ct.	Dec. 29, 75
Cook, Joseph T., Sabula, Io.	April 18, 71
Ford, Lorenzo D., Albuquerque, N. M.	June —
Gilligan, Cornelius W., New Orleans, La.	July 13, 35
Kennedy, Samuel G., Aberdeen, Miss.	—
King, James P., Dallas City, Ill.	Nov. 23, —
Sargent, Charles F., Thomasville, Ga.	—
Simmons, Henry C., Millerville, Ala.	Feb. 20, 58

NOT REPORTED LAST YEAR

Carver, Shubael, North Bergen, N. Y., Feb. 23, 1894, 83

Powell, Frederick S., Clio, Mich., Oct. 5, 1896, 26

Average age of seventy-six ministers deceased (full number reported in 1897) 65.2.

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79

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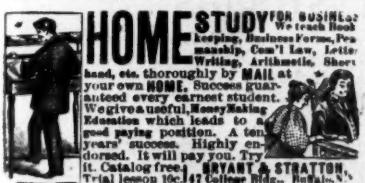
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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 20 January 1898

Number 3

NO sign of the times is more encouraging than the yearning in multitudes of hearts for a deeper religious life. In the midst of considerable theological unrest, with numerous practical problems pressing sorely upon the churches, there is still to be discerned here and there the earnest craving for personal communion with God. Such a season of prayer and meditation as the Quiet Day at Berkeley Temple this week, where the one effort was to realize the presence of God, reveals this drift of desire. It is fitting that in these early days of the year there should be in many places an earnest, definite attempt to intensify the spiritual life of Christians. Such heart-searchings will mean much for the church and much for the world. No one need wait for a gathering of the Keswick order. In the solitude of one's own closet the blessing which God has for those who hunger and thirst after righteousness may be received.

Probably a large proportion of the 5,500 Congregational churches in the country hold their annual meetings at this season, with reports from the various departments and delightful social and gustatory features. We heartily believe in this yearly feast of tabernacles, when the members of the local church family meet to thank God and take courage. It would be a pleasure to record each of them individually, telling how many sat down at table, what they had to eat and what everybody said on the joyful occasion, together with the facts that "the attendance and interest are increasing and the outlook is encouraging." But to do this would require a three-volume edition weekly, and it might make rather monotonous reading. If pastors or clerks will send us their present membership, with total accessions during the year, specifying those on confession, and the amounts raised, both for home expenses and for benevolences, we will chronicle them in our table of Figures from Annual Meetings, to appear several weeks hence. And we would especially rejoice to hear of any new features which would deserve ampler mention in our columns of church news.

Rev. Charles Harbutt of Presque Isle last Thursday presided at a meeting of the Aroostook Branch of the Maine Civic League, held at Houlton. Petitions were presented to the governor of the State, requesting him to give special orders to all officials whose duty it is to enforce the prohibition law. These petitions represented twenty-two towns of Aroostook County, and were signed by about 2,100 persons. The governor, in reply, declared his firm belief in the prohibitory law as the settled policy of the State. But he stated that he had no power to do anything officially to enforce the laws beyond asking the sheriffs of the counties

to enforce them, and that if the sheriffs refused he had no power to remove them. He expressed his belief that in communities where there was a prevailing active sentiment in favor of prohibition the law would be enforced. Apparently, therefore, Maine has a prohibitory law to satisfy prohibitionists, with local option concerning its enforcement. We believe the better way is to have laws which command respect and are obeyed, rather than to have those which some men approve, while they are habitually disobeyed without fear. There are indications of renewed efforts throughout the State to secure enforcement of the law or to test public sentiment concerning it.

The proximity of Sunday, Feb. 13, to Lincoln's birthday, which occurs on the 12th, will doubtless suggest more than the usual number of allusions to the martyr President in the discourses and services of that day. There is a growing disposition among the patriotic societies, and in the public schools as well, to mark this anniversary and to draw from it lessons which cannot be too often inculcated. The American Missionary Association, considering that President Lincoln's great service to the Negroes was directly in line with its own purpose, has for several years asked Sunday schools and Endeavor Societies to make on that day a special contribution to its work. It is already scattering an effective plea, together with special envelopes in which the offering may be put. As this appeal is directed not so much to churches as to organizations within the church that frequently raise the question as to the best disposition of their funds, it certainly deserves consideration, and we trust will meet with a general and generous response.

Never was there a weightier summons to prayer in behalf of Christian education than that now appealing to the churches. There is a strong drift of thought both in public schools and in higher institutions away from Christian ideals and toward a secular temper in intellectual pursuits. Business men note with discouragement the prevalence of a commercial spirit which makes honor in business less esteemed than formerly. Too many men are more than willing to adopt means to win fortunes which involve the sacrifice of manhood. The fortune is coming to be valued more than the man. Our systems of education are in a measure responsible for this. Yet more to be deplored would be the exaltation of scholarship above manhood, the pride of intellectual attainment above pride of character. The end of education must ever be the greatest efficiency in self-sacrifice for the highest good of mankind, or education itself will become mean. There are ominous signs of lowered ideas of education in some of our most noted institutions, and of low-

ered esteem for such institutions in the attempts to impose taxes on them by the communities in which they are placed. There is evidence that many estimate learning according to what it is worth to those who seek it rather than according to what it should be worth to the world to have educated men and women serve it. For these reasons and such as these the call to the churches to observe the Day of Prayer for Colleges, Jan. 27, is one that thoughtful Christians everywhere will heed and welcome.

The normal class is often one of the most effective means of holding young men and women, and older ones also, in the Sunday school, who would drop out if the only opportunity for study were with the regular lesson. An efficient normal class teacher is a valuable acquisition to a church, and it is worth while for the pastor to search diligently for such teachers. We know of one class, led by a young lady, a graduate of Mt. Holyoke, from which one of the deacons and a physician have recently graduated, receiving diplomas from the State Sunday School Association. A young woman was so interested that she carried her normal books with her on her wedding journey and studied them in order to keep up with the class. A teacher is to be congratulated who can inspire such enthusiasm in young and old, and a church is to be congratulated which has such a teacher. There is yet time to form classes to take a course of study the present season. There is great need of more thorough training in the study of the Bible and in wise ways of imparting its truth, for these are the chief means by which our churches are built up. We wish that every church in the land had a flourishing normal class.

Good sermons are born, not made. Thought which takes hold of men's souls comes from men's souls. One whose mind is on others to lift them spiritually must spend great resources of vital energy. "I perceived that power had gone forth from me," Jesus said when one had been healed simply by contact with him. So does every minister true to his calling perceive that his own life is drawn on to give life to his people. Rev. John Watson (Ian Maclaren), after he had decided not to leave his people in Liverpool to accept a call to London, told them of the temptation he had felt to make a change after seventeen years' continuous ministry to that church. He said: "No one who is not a preacher can ever imagine the agony of production. To preach to the same people three times a week, and to depend upon so fickle and, in my case, so slow an instrument as the brain—how can one continue without losing power and becoming stale and unprofitable?" Such a minister cannot preach at his best

unless power proceeds from his people to him as well as from him to them. Paul wrote often, "Brethren, pray for us." He meant just what a pastor means today when his heart yearns for the sympathy and support of all those who have covenanted with God together with him to give to the community the spiritual life which they seek to replenish from God under the leadership of Christ's minister, whom they have chosen to be their pastor.

The Investments of the Churches

In the last reported year Congregational churches, beyond the maintenance and extension of their own plant, invested more than \$2,000,000. Most of this large sum was gathered in small amounts from a great number of people. It has been expended in schools and colleges, in church building and support, in publication and Sunday school work and in many of these varieties of effort in foreign lands. How many of the investors, we wonder, have followed their money with anything like such intelligent interest as they give to their own personal investments?

It is a matter of common observation that no news interests men like that which affects their business enterprises, yet many seem to care little for news of these investments which they have been making year by year in partnership with Christ. If they had as many dollars in the stock of a railroad as they have put into missions they would know all about its location and prospects, and seize upon every bit of news that could affect its interests. Why have they never learned to feel the same keen personal interest in their ownership of shares in the investments made by the churches?

Just here is a missing link in the business enterprise of our churches. We contribute without much thought that it is an investment which we are making. We give, but we do not give ourselves. We feel that we have parted with our money, to wise and responsible men, indeed, but still that it has gone from us beyond our responsibility and beyond our specific and personal interest. Missions are well enough. We ought to give and we do give; but having given the matter is at an end until the appeal and the collection box come round again. We are like nickle-in-the-slot machines—it needs the outward suggestion to set our machinery of thinking and of contribution at work.

In contrast with all this our Lord's words put the matter upon a wholly different basis. He calls us to be partners with him in his enterprise of saving men and building up his kingdom, and the only giving which has his full approval is the giving of ourselves. We owe him the duty of personal knowledge of our common work so far as the opportunity offers, personal intelligent interest always, and the added co-operation of prayer with every gift. The kingdom is his, but it is also ours, since we are heirs with him. To be ignorant or careless of its needs and prospects is to prove ourselves unworthy of the partnership into which he has admitted us.

This sense of ownership in the investments of the kingdom will give us a larger interest in the news of the world. The

chronicle of passing events will cease to be a mere barren clashing of strange interests. It will become a story of the changing environment in which the work of Christ is to be done and the kingdom of God extended. He who reads his newspaper without thinking of God's work has read it carelessly. This sense of partnership with Christ will transform our barren gifts into fruitful investments yielding large returns of satisfaction. It will help to solve, so far as we are concerned, the difficulty of sustaining the work, because we shall feel that joy of ownership which makes it easy and delightful to bring help up to the measure of our ability.

Practical Federation

The Boston Evangelical Alliance includes ministers of all evangelical denominations in this vicinity. Nominally its members are those who have signed its constitution, but practically all ministers who desired have participated in it. Its aims are: "To promote fellowship among Christians; to emphasize evangelical truth; and to devise means for the advancement of Christianity." The alliance has done good in proportion as it has realized these aims. At times it has considered the spiritual needs of this community and of the larger field and has taken appropriate action. In such efforts lies its chief reason for continuing. There is little warrant for it to hold five regular meetings yearly to listen to essays or addresses, however scholarly and admirable, of the same character as those presented at the denominational ministers' meetings. The mere coming together as an evidence of brotherly feeling serves little purpose.

The election of new officers last week awakens expectation of more effective practical service through this organization. They are nearly all pastors, men of ability and experience. They know that the number of those in this city who are not directly influenced by Protestant churches is a large majority of the population. They know that the power of individual churches and of separate denominations could be multiplied by wisely directed co-operation. Systematic visitation from house to house in behalf, not of any one denomination, but of all the churches, not once only, but regularly under competent guidance, is doing much to extend spiritual life in some cities, would do much for Boston. Here are growing suburban communities where three or four denominations at once are seeking foothold, whose energies could be much more effectively distributed by mutual understanding and agreement. Pastoral counsel would be increasingly welcomed if daily offered in hospitals and other public institutions. In many ways our ministers by acting together could enlarge their influence as teachers, guides, consolers. They could lead their churches to deeper sense of their obligations, better understanding of their opportunities, greater promptness to respond to them.

Christians were never so much disposed as now to ignore denominational differences, to emphasize points of agreement without destroying denominational lines. They feel that the struggle to which they are now called is not between minor

forms of religious expression, but between religion and irreligion. They are convinced that those who realize the presence of God, who strive to follow Jesus Christ, ought to exercise their combined influence to bring all others into discipleship. We believe they are ready to do this. They need only competent leaders.

The churches of Boston will follow their ministers. They will welcome closer co-operation of their leaders in practical work. They care more for the larger good than for their own denominational advancement. Such co-operation can be secured without imperiling the interests of any local church or any denomination. It must be sought without attempting too much or too many things. Christian statesmanship has here a most inviting field. We believe that the new officers of the alliance are Christian statesmen. We hope they will plan and secure not only more effective co-operation of ministers, but eventually some sort of federation of churches, an administration of Christian work in Boston in which the churches shall present a united front and use for the largest service the power given them from God.

Mission Students in American Schools

An increasing number of young men in this country from mission fields are making appeals for aid in securing an education. Most of these profess a purpose to fit themselves for more efficient Christian work among their own people. Some are seeking here a theological and some a medical training "in preparation for a future life of service in their native land." Many sincere friends of missions listen to their story, secure them aid from churches, Sunday schools, Endeavor Societies, and give also letters of recommendation for use with others, without any other assurance of the truth of the story told than the statements of the hitherto unknown narrator. In addition to all this, the amount given is usually charged up to the account of foreign missions.

The missionaries in nearly every foreign field, as well as the mission boards in this country, have been much tried by this condition of things. It is not unusual to see men, known to be wholly unworthy, with a pocketful of recommendations from well-known Christian leaders in this country vouching for the integrity of the bearer, reaffirming his purpose to prepare himself to be a missionary, and asking friends of missions to aid.

We have a case in mind where such a person went alone to a man of well-known reputation and within half an hour, without previous introduction, secured a letter of recommendation which was widely used to collect funds under false pretenses, and which he ceased to use only when threatened with exposure in the press. Another student was ignominiously expelled from a mission college, and was admitted to a Christian school in this country on the statement that he had a letter of recommendation from the president of the college from which he was expelled, but he had mislaid it. His true character was soon learned and another expulsion followed, and the missionary college president was severely rebuked for giving letters to such men.

Regarding these cases in general a few facts should be understood.

In the first place, whenever such men come here with the approval of the missions they will bear letters stating this fact and signed by the missionaries. These letters can be verified by correspondence with the mission boards. In nearly every case of this kind arrangements for study are made in advance by the mission before the party comes, and little or no general soliciting is done. While many of the young men who come of their own accord are not unworthy and fully intend to keep their word and return to work for their people, they very rarely do so. As the end of their desired course is approached, enthusiasm for return wanes and they turn aside to other and usually more lucrative employment. We know personally of many such cases where the education was secured upon the ground of future Christian service for their people and not one of them has returned for any regular or permanent work, and those who have returned at all are few indeed.

A course of study in this country, coupled with support by charity, unfits nearly all who experience it for hard, self-denying, earnest work in their own land. One young man's methods of raising money for his education were seriously questioned by a missionary who had known him for years. The missionary expressed surprise that the student should be willing to sacrifice his manly integrity and honor for the money he was obtaining. The student replied that "when he left his own country and came to America he fully made up his mind that he must sacrifice something to obtain the end sought." Few of these men are willing to earn their way, as many of our own American students are compelled to do in order to secure an education.

Years of study abroad amidst another and a widely different civilization educate the most of these young men out of sympathy with their own people. Native churches sometimes say, in declining to accept such a man as pastor: "He is neither an American nor one of us. If he were either one we would accept him, but his parents are among us, he has our appearance and bears our name, but he pretends to have forgotten much of his mother tongue and parades his American ways and violates openly our simple rules of politeness. We cannot endure him." This was said of a man educated at one of our best institutions.

The mission schools in the various countries are equipped for the peculiar needs of those countries. Whenever for the purpose of a special preparation for a particular work it seems best to send a student here for a post-graduate course, he will come under the patronage of the mission. The amount of money needed to educate one young man in this country, to be of no use to the mission work, will educate fully half a dozen in their own country for truly noble Christian service.

Our American Christians are largely responsible for many of these conditions, owing to a kind of unhealthy sentimentality which seems to gather about a young man from a far-off land who has a pleasing story to tell of his plans for the future. We have known of students in a foreign field eagerly discussing the vari-

ous sums collected annually in this country by some of their fellow-students who had come here to study. They, too, become restless for such liberal support and brilliant prospects. A young man, who had been supported in this country by Christian friends through a course of study with one post-graduate year, refused a call to Christian work here because "he could earn more than the salary offered speaking before the churches and taking collections."

It is obvious that when such young men are aided by benevolently inclined people they should charge up the amount given to general charity and not to missions. Such promiscuous and general aid has drawn away many young men from what otherwise would have been a contented, happy and valuable service for their people, and by a few years' training in our country entirely unfitted them for work at home and still left them unfitted for Christian work in this country.

This is not written with the intention of injuring any worthy student from any part of the world who is honorably securing an education in our country. When one from any country, by his own exertions and without appealing to charity upon the plea that he is to be a missionary, seeks to obtain for himself the benefits of our educational institutions, he should have every encouragement. But we seek to prevent indiscriminate and ill-advised charity to those who obtain it largely through misrepresentation, which charity is altogether too frequently counted as gifts to foreign missions.

Conviction of Sin

This means more than the mere consciousness of having done wrong. It includes some sense of having offended God by our wrongdoing—whether any fellow-man has been injured thereby or not. It also involves a recognition of the propriety, and even the obligation, to confess the sin, to make recompense, if that be possible. This recognition may be incomplete, but the seed of it, so to speak, must be an element of genuine conviction of sin. For we must be convicted of sin as *sin*, as something involving moral guilt and to be forsaken and abhorred. The mistake sometimes is made of supposing that real conviction of sin is felt when there is nothing but a vague, superficial sense of discomfort due to evildoing, which does not involve any real, adequate appreciation of its wickedness and harmfulness.

The value of true conviction of sin lies largely in the fact that it is essential to a deep, vital Christian experience. No one can understand properly the meaning of the atoning life and death of the Redeemer to whom, because of a feebly developed consciousness of his own guilt before God, the need of such an atonement fails to appear profound. And no one can expect to enter fully into the inner life of the Holy Spirit, that which is the real life of the loyal believer, to whom the sacrificial, redeeming work of Jesus Christ is not a fact of supremest significance.

Nevertheless, conviction of sin may be far from demonstrative in its self-manifestations. It may be genuine when it is

that experience of actual agony through which some, especially in times past, used to go. It may be equally sincere and trustworthy when it merely takes the form of a calm admission of sinfulness and a firm, purposeful resolve to live henceforth in Christ and for his sake. By its fruit may each example of it be tested, and no other test avails.

One fact is certain. The prevalent type of piety varies somewhat from generation to generation, and now one feature of Christian experience becomes conspicuous and then some other. But there never was, nor will there ever be, any true conversion to the service of God which wholly lacks the element of conviction of sin.

Current History

New England's Industrial War

Last Monday about 100,000 skilled operatives in New England's cotton fabric manufactories came under the authority of a wage schedule which cuts wages from eight to eleven per cent. Of this number of operatives about 13,000 have decided to resist the reduction and strike, New Bedford in Massachusetts and Biddeford and Lewiston in Maine being the chief centers of resistance. In New Bedford the controversy is complicated by the grievance which the employés have against the employers, by reason of a fine system which they claim is most unfair and tends to make all wage schedules merely nominal, the actual wages earned by operatives being entirely at the whim and fancy of the employer. Public sentiment in New Bedford was with the operatives until Monday night's attack of the mob on the property and superintendent of the Bristol Mill. The local board of trade and municipal common council have endeavored to induce the manufacturers to arbitrate the question at issue, but they have failed and worse—they have been spurned practically by the mill owners. Appeals by the local press, by the city clergy and by the State Board of Arbitration have met with a like fate, the only interpretation of which conduct is that the corporations, for economic reasons, prefer a shut down to operating their mills under present conditions or to running them on half time. The leaders of the strikers are hopeful, and are laying their plans for securing aid from fellow-workers in New England and the Middle States. But the opinion prevails among dispassionate judges that by ordering a strike they have played directly into the hands of the manufacturers, and are courting certain defeat, inasmuch as the condition of the cotton trade now is such that New England manufacturers will welcome curtailment of product attained by the most radical means—a shut down. Thus far we have seen very little indication on either side of a willingness to "bear one another's burdens," or to look at the matter from the Christian standpoint.

The political aspects of the dispute and the effect which a wage reduction in the leading protecting industry of New England will have upon the fortunes of the Republican party in the next congressional and presidential campaigns are already the cause of much concern among the Republican politicians, and one of the leading Republican and commercial organs of New England, the *Boston Com-*

mmercial Bulletin, has appealed to the manufacturers to reverse their decision and run their mills on short time rather than shut down. As for the refusal of the manufacturers to arbitrate or tolerate the interference of third persons with affairs which they feel themselves competent to manage, we believe it too late in the century for this attitude to be taken by any set of men. Conciliation and arbitration have come to stay in industrial matters as well as diplomatic, and the party which refuses to abide by the decision of competent and trusted arbitrators confesses its weakness and loses public sympathy.

The United States and Turkey

Turkey has replied to the United States, virtually refusing to pay any indemnity for damage done to American Board mission property in the outbreaks of 1895, when Armenians were being massacred by the Kurds and Turkish soldiery. That is, she has said that we can find redress in the Turkish courts, which means a certain adverse verdict. Minister Angell has done all that can possibly be done in Constantinople, and responsibility for future action now rests with the officials at Washington. They must decide whether we are to back down, swallow our pride, and leave the way open for countless additional indignities and losses, or whether we are to teach the Turk a lesson and do a bit of work which it is known all Europe would be quite willing to have us do for her, Russia included. If conditions at home and in Cuba were normal we are confident that the Administration would act vigorously and instantly, for we are convinced that President McKinley and his Cabinet, the committees on foreign affairs and the majority of our legislators are heartily in favor of a thoroughly American, self-respecting policy. But Spain is in a mood to provoke a war with us as soon as it becomes apparent at Madrid that the proposals for autonomy are a failure and that Cuba is doomed to pass out of Spanish control—facts even now apparent in Washington and all European capitals.

Moreover, a faction in Congress is perfectly willing by words and votes to drive us to war with any Power, if thereby the country can be forced from gold to silver monometallism. Hence the Administration hesitates about entering upon a course of action in the eastern Mediterranean, which, if it were to be done thoroughly, it believes would necessitate the division of the North Atlantic squadron now off Florida and the dispatch of some of its vessels to the support of those now in the Mediterranean. We are not disposed to instruct officials at Washington as to what they ought to do or when they should do it. They understand the exigencies of the hour better than we possibly can. But we do hope that if it is necessary for a time to defer action in dealing summarily with Turkey, it will not be delayed a moment longer than is imperatively necessary. It may be said by some that our vessels now in or near the Mediterranean could do all that we need to do; that a demand backed by the presence of one or two warships would bring Turkey to terms. It is true that Austria accomplished much recently with even less of a display than this. But the President feels that we cannot

afford to take any risks; that if a demand is made and spurned, then there must be a force at hand large enough to seize, police and hold any town, like Smyrna, for instance, which it may be decided to seize and hold until the debt due is paid.

Ohio's New Senator

Mr. Hanna's election to the United States Senate by the Ohio legislature was not procured without a severe struggle within the Republican ranks which is not likely to produce harmony during coming years. Mr. Hanna would have done better for his own fame and for his party if, after the last presidential election, he had retired to his former pursuits as a successful, masterful manager of business affairs. To his vaulting ambition we owe the fact that Mr. Sherman is out of the Senate and at the helm of state nominally; to his appearance in the Senate we owe an additional count in the indictment of the American people against that body, for he is not a statesman, not a man of breadth of view, and, justly or unjustly, the popular impression is that he stands for methods of political management and principles of senatorial action which cannot stand having the search-light of investigation turned upon them. If the Ohio legislature or the United States Senate investigate the charges of bribery so freely bandied about last week in Columbus, the public may get some news of a highly instructive character, and it may not. As for the taste displayed by those Washington officials who congratulated Mr. Hanna in terms indicating that they and he were especial wards of Jehovah, the less said about it the better.

New Diplomats

President McKinley has sent Mr. Bryan to Brazil, not to China, and has called Mr. Conger from Brazil and ordered him to represent us at Peking. He has had more experience in diplomacy than Mr. Bryan, but knows nothing of the Chinese. Mr. Denby must now give up the post he has filled with honor and satisfaction to our merchants and missionaries for more than eight years; the post of dean of the diplomatic corps will now pass to the French representative, a Roman Catholic, and our representative will have to begin where Mr. Denby began eight years ago. Why? Because Mr. Denby once dared to vote for Mr. Cleveland as President, and because Mr. Bryan was promised a post for services rendered in the last campaign. And yet history bids fair to be made faster in China during the next decade than in any other nation, and we call ourselves an intelligent, wide-awake nation!

The Annexation of Hawaii

The debate in the Senate on the Hawaiian annexation treaty has called forth arguments in its favor from Senators Davis of Minnesota, Frye of Maine and Morgan of Alabama, and arguments against it from Senator Allen of Nebraska and White of California. The treaty has the right of way during this week, and discussion will probably continue for some time yet, long enough at least to permit President Dole of the Hawaiian republic, who has come to this country, to be seen by the senators and to get from him authoritative statements concerning the present condition of affairs on the islands, and their future should annexation be defeated. Secretary of Agriculture Wilson

has stated that after careful investigation he has come to hold the opinion that, if annexed, the continued free importation of Hawaiian cane sugar would not necessarily defeat the plans of those growers of beet sugar in California and the Interior who are counting on the present tariff to protect them and give them the American market for their saccharine roots. His statement it is thought, will influence some senators who have opposed annexation because they believed it to be hostile to the interests of their States. Party lines are somewhat obscured in the alignment on this question, and men seem to be considering it chiefly from the standpoints of its agreement or non-agreement with the traditional principles and policy of our nation, or Hawaii's utility or non-utility as a naval outpost, or its value to us commercially.

Venality in Military Circles

Zola, by his championship of Dreyfus and his searching letter to President Faure of the French republic, has shown that he possesses moral courage. Whatever his other failings, he must be credited hereafter with a desire to see justice done to his fellowmen and a willingness to incur obloquy and reproach. If the French Government really prosecutes him for his temerity and dares to take him before a civil court for a trial, then the world at last may get at the bottom of a scandal which has international as well as national relations and affects vitally the honor of a whole people and one of its most important instruments—its army. The real point at issue is not whether Dreyfus is a Jew, or whether he is guilty or innocent, although to the French people just now anything savoring of Judaism is as hateful as a red flag to a maddened bull. The real issue is this, Are military tribunals to be trusted to do justice to men charged with offenses? How far is the French army, from its generals down, honeycombed with men who will sell state secrets? Is there any disposition among the French people to investigate charges of such venality and gross injustice done to a minor officer, or will they, in their hatred of Jews and their idolization of their army, shut their eyes and go blindly on to the fate which awaits a degenerate race?

General Blanco in Cuba has had reason to feel during the past week that his forces in Cuba are not loyal to him or to the Sagasta ministry. For the chief promoters of the riots in Havana were officers and soldiers of the Spanish army who are opponents of autonomy and all Liberal measures and are sympathizers with the Conservative party in Spain. Obviously, if the Spanish army has ceased to be the militant force of a nation and become the weapon with which politicians are to attack each other then not only has Spain a hopeless task before her in Cuba, but military men the world over must either condemn the Spanish army for its treason or revise their code of professional ethics.

Unfortunately, we are in no position to hold up our hands and thank the Lord that we are not as other men are. Not that we would for a moment compare the graduates of West Point or Annapolis with the average French or Spanish officer. But it happens to be a fact at the present

moment that the gravest scandals in our Federal administrative life are those growing out of the dishonesty of military and naval officials. We have not in mind now so much the pension scandals as those just made known to the public, those which reveal the complicity of veteran officers of the navy and the engineering corps in frauds perpetrated upon the Government by contractors employed in constructing the Brooklyn dry dock and in dredging and improving the harbors of Georgia and Florida. Capt. O. M. Carter, who is now being tried for the latter offense by a court-martial in Savannah, is charged with countenancing or participating in peculations amounting to nearly \$3,000,000, with perjury, with falsehood, with embezzlement, all of them offenses which are most abhorrent to the military man. Unfortunately for those who put implicit confidence in education, high birth, and wealth, as anchors which keep the soul steadfast, it happens to be true that Captain Carter is the West Point graduate with the highest record for scholarship, and he has had everything else in his favor, not excepting the confidence of his superiors.

In Brief

Dear hustling brother, it is the quality, not the quantity, of your work that counts.

A suggestion: When you pray in the prayer meeting this week, utter one sentence of adoration, give thanks for one thing, confess one thing, make one promise, ask for one thing—and then say Amen.

A British Blue Book, just issued, giving the statistics of mortality in the various professions, shows that the clergy have the lowest rate. They and the locomotive engineers show the lowest rate of deaths due to alcoholism.

We receive numerous inquiries concerning matters of church administration which have been fully answered in our columns. If pastors and church clerks would preserve such articles as the editorial in last week's issue on settling a pastor by council, they would not need to send these inquiries.

The members of *The Congregationalist's* Pilgrimage of 1896 remember with much pleasure a courtesy extended to them at Austerfield, Eng., where they received baskets of delicious fruit, with bouquets of roses and forget-me-nots. They will regret to learn that the author of that kindness died a short time ago. Her body is laid in the little churchyard of St. Helen's.

It is gratifying to be able to record an appreciable gain in the income of the American Board for the first four months of the fiscal year. The advance is largely in legacies, however, and the most strenuous necessity exists for increase of gifts on the part of the churches during the next eight months, during which, to meet existing obligations, over \$500,000 must be received.

Perhaps those deprived of much-prized privileges are not always losers in the game of life. They may sometimes even be gainers. Helen Keller, the deaf, dumb and blind girl, who has overcome immense difficulties in the path of study, reveals an inner experience which opens unmeasured possibilities when she says, "The harder the task, the greater the joy of conquering it."

"There never was a time in the mission when we felt so many reasons for special thanksgiving as this year." So writes a missionary in Japan who has just gone back to the field after a furlough in this country. That does not look as if the evangelization of Japan were a rosy dream, at least from the

standpoint of the missionaries. If they at the front are not discouraged, why should we at home be?

We are glad that the Massachusetts Association was represented at the Anti-Saloon Convention in Columbus last week by an official delegate, Rev. F. E. Jenkins, who has fought so brave and persistent a battle for temperance in Palmer. His report elsewhere printed gives ground for placing large confidence in this comprehensive organization of all opponents of the liquor traffic.

The Ministers' Alliance of Denver, at the suggestion of Rev. Dr. J. H. Cobb, has discussed and appointed a committee to consider plans for promoting a federation of churches in Colorado corresponding to the one which is successfully working in Maine. If some practical method of co-operation of the different denominations shall be put in operation in that State, it will be an important step in a movement which will have our hearty sympathy.

By the death of Mary Cowden Clarke, and "Lewis Carroll," author of *Alice in Wonderland*, *Through a Looking Glass*, and *Hunting of the Snark*, two unique figures in British literary circles have been called away. "Lewis Carroll" was the pseudonym of Rev. Dr. Charles L. Dodgson, an Anglican clergyman with pronounced gifts as a mathematician as well as a creator of imaginative literature which pleases young people and those adults who have not become sapless.

Advance sheets of the Congregational Year-Book of Great Britain for 1898 show a net gain of eleven churches as compared with the previous year, the total number of churches now being 4,618. Many of these, of course, are mission churches, else the total number of ministers, 2,881, would be larger than it is. In the sixteen British Congregational colleges and institutes for ministerial training there are now 389 students, and the educational institutions of the London Missionary Society have 360 students.

The latest novel ecclesiastical proposition is the erection of a building in Washington for people of all denominations and of no denomination, to be known as the International Rendezvous. Here all theories on all subjects may be advanced by lecturers in all languages and on all days of the week. The project sounds like the summer aspect of Boston Common plus a roof, or Green Acre minus the Piscataqua River. We shall send our old friend Deacon Dudley down to look the phenomenon over when it is actually realized.

The clergyman who indulges in sport in a rational way with his laymen accumulates much that stands him in stead in times of trial. Thus Rev. John M'Neill was recently preaching in Belfast, Ireland. It was a prolonged discourse, satisfactory to the many, tedious to a few. One of the latter class, sitting in a front pew, pulled out his watch and stared at it. Mr. M'Neill noticed the man, and looking down at him said: "Have patience with me. You know it took us two hours and a half yesterday to go round the golf links, and I am far from that time yet."

White men in Oklahoma recently tortured and killed by burning and hanging two Seminole Indians. Of course it is reported that there is danger of an Indian uprising. Such reports always follow attacks by white savages on red men. If red savages had committed similar barbarities on white men there would have been an uprising before any report of the danger of its coming could have got into the newspapers. There have been several reports of late that Indians have risen against settlers, none of them having any foundation except white men's lies.

On a recent Sunday twenty-three persons were received on confession into a church in

Boston. Only three of them were baptized, all the others having been baptized in infancy. The fact is significant as showing to how large an extent the churches depend for their increase on those who have been trained in Christian families where the ordinances of the church are honored. If any are in doubt as to the significance of infant baptism, we commend to them an excellent sermon on that subject by Rev. E. A. Buck of Fall River, Mass., which has been published at the request of the Taunton Association.

The credential cards for delegates to the National Council have been distributed to all the State secretaries. These include a plain card, to be presented by the delegate at Portland, and a duplicate postal to be mailed to the secretary of the council, Rev. H. A. Hazen, Auburndale, Mass. It is desirable that the names of all delegates elected at the autumn conferences be sent in at once, that a list of delegates may be printed in February. The railroads do not yet reply to the application for reduced rates, but an early and favorable answer is confidently expected. It is hoped that many members of our Eastern churches will avail themselves of this opportunity to visit the Pacific and share in the enthusiasm and uplift of our great council.

If close communion is, as is claimed, a dead issue among Baptists, the clamor which some of them are making over its grave suggests more than a possible resurrection. Here is Prof. J. B. Thomas, a veteran of Newton Theological Seminary, explaining in the *Examiner* that the debate of Drs. Gifford and Conwell in the recent Baptist Congress was "a premature stampede of unharnessed mustangs in an unfenced territory." Let them "inaugurate a formally organized movement against close communion," "let them go on to repudiate believers in immersion as the only normal baptism," and then, says Dr. Thomas, they will soon find themselves compelled to leave the denomination. We don't see how Drs. Gifford and Conwell can stand being dazed like that right over the grave of a dead issue whose memory is so dear to them.

Evangelist Henry Varley has addressed to us a vigorous letter in response to our criticism of his defense of the Jew evangelist, Warszawiak. Mr. Varley has issued a pamphlet making some serious charges against Dr. A. F. Schaufler, M. K. Jesup and others. He has against him, besides these gentlemen, Mr. Anthony Comstock, the Fifth Avenue Presbyterian Church, the City Mission and Tract Society and the Presbytery of New York. These organizations have made thorough investigation of the case and appear to be practically unanimous in their decision, on good evidence, that Warszawiak is an unworthy man, a frequenter of disreputable houses. Mr. Varley appears to have been imposed upon. We hope that his published request for money to forward to Mr. Warszawiak will not be unfavorably answered.

To be a college president in these days a man must be somewhat versatile, but seldom is he called on to share in the rough and tumble of life in the exact form in which Pres. W. G. Frost of Berea, Ky., encountered it a few days ago. He was set upon by a would-be assassin, a man of the Guiteau type, and suffered somewhat severe injuries before the villain could be stopped in his evil purposes. With characteristic pluck President Frost has kept on with his routine work, not allowing himself to be detained from his regular duties for a single day. Meanwhile his assailant will be dealt with by the law, and as he is a man thoroughly objectionable to the community he is likely to meet his full deserts. President Frost will have an even warmer welcome than usual the next time he comes North, and the personal violence which he has suffered for righteousness' sake will, we trust, in some way inure to the advantage of the institution which he is so successfully conducting.

The Federation of Our Benevolences

By Rev. William W. Leete, D. D., Rockford, Ill.

To the ordinary giver our benevolent societies are alike in that each wants more money. To the faithful they are alike in that each deserves more. The problem for us is how can each receive more? Present methods are annoying to both pastors and congregations, nor would systematic benevolence or proportionate giving, universally adopted, grant us full relief.

We make our appeals for each of the six societies. We show the sphere where each operates and the needs of each, but none of us can tell what each should receive from a particular church during a particular year.

"She hath done what she could" is a noble text, but does any one do what he can unless his gifts go into the right channels and in right proportions? After taking the annual offerings, after the Ladies' Missionary Societies have made their gifts and held a special thank offering meeting, after special solicitations that boards may close their year without debt, after trying various quick relief schemes, after asking young people to support young missionaries and old people Bible readers, after being urged to get pledges aside from collections from women's societies, younger and older, from Y. P. S. C. E., senior and junior, from Sunday schools and particular classes in the same, and King's Daughters, Sewing Guilds, Boys' Brigades, Men's Clubs and all the rest, if there be any, the secretaries are still unsatisfied and so are we.

It must be confessed, of course, that "we are unprofitable servants." But can we use the rest of the Scripture and affirm, "we have done what was our duty to do?" We have done, supposedly, all we can, we have listened to all appeals, but no one is sure he could not have given more judiciously. Pastors say to the people when an offering is asked, "We gave so much last year, do as much or more if you can this year." But who knows whether last year's gift was enough? Must we always follow, as a farmer, the crooked furrow?

With congregations matters are much worse. The same field is canvassed again and again to serve society after society, and not even the better informed know when they are through. People become confused and finally vexed. Some give less this time expecting to be asked next time, and the joy is taken even out of self-sacrifice. To the uninitiated societies seem to be pulling against each other, and each hurrying to get its share before the fields are gleaned. At times they are hardly as obliging as Jamie Soutar's legs, of which his famous biographer says, "They were constructed on the principle that one knee said to the other, 'if you let me pass this time I'll let you pass next time.'"

The attention of the next National Council might be called to three important changes: *First*. We should as a denomination have one first-class missionary periodical in such literary and illustrated form as to attract all minds and do a constant work of education in all

our homes. *Congregational Work* is in the right direction, but not far enough.

Second. We should concentrate as to anniversary meetings. There is too much time and money wasted in railroading. A great convocation is needed, at which might pass in review our six benevolent societies, whither the tribes might go up and not some men of one tribe.

Third. We should federate our benevolences.

What I have to say is only in the form of a study; it can be merely suggestive, not exhaustive, and, least of all, dogmatic. It seems to me, however, that the following things could wisely be done: (1) The societies in debt should add their debts together, appoint competent committees, and, by one sustained and thorough canvass through the land, be rid of the debts by Jan. 1, 1899. (2) A central or general committee comprising not only the secretaries of all our societies, but also representative clergymen and laymen through the country, should each year hold sessions in which the relative claims of our six societies are discussed and the amount fixed which each may reasonably expect for the ensuing twelve months (exclusive of legacies).

Each State association having appointed a standing missionary committee, that committee should now be addressed by the general or central committee, and by conferences of some sort an agreement be reached as to what portion of the total amount needed best to do our work the State which they represent can raise for each of the six societies. This State committee then enters into negotiations with the standing missionary committee of each local association in the State and concludes what it is fair to expect from each. Then this local committee, by rousing appeals at the semiannual meetings, by interviews with pastors and laymen as to the ability of their churches, persuades each church to raise as nearly as possible the amount desired and to send it to the several treasuries.

The Illinois Home Missionary Society, through local committees, is seeking to secure apportioned sums from each church this year. If it is permissible that one society should try this plan, it is more than permissible that the desire of all societies should be as clearly stated to each church.

There are some very apparent advantages in this scheme. It makes all the objects of our philanthropy seem important. Each is as good as the other, but each does not need the same amount of money. When all are furthered by the same committee and in the name of the local association, each will receive a just consideration. What we sorely need in our benevolences is contact with the people. No one can get nearer to the people than the pastors and laymen likely to be put upon the association committees. How can the advance which our Boards now call for be otherwise secured?

Another advantage is that pastors can work their fields with the largest returns and with the least annoyance. When a pastor knows his church is expected to

raise so many dollars this year for each of the six societies, he immediately considers how to get that amount. He can look for a certain sum from collections or solicitation, and he can allot such portions as he thinks best to each of the organizations in his church. Confused by no reiterated and diversified appeals, he knows just what is before all his people, and they know when their work is done.

This scheme would foster missionary study. Under the new order the returned missionary, the Western pioneer, the educator, the Sunday school missionary and the heathen convert would be sure of the most appreciative audiences.

Haphazard ways of giving now in vogue would never do. Each church would feel ashamed to be reported at its local association as indifferent or lax in its cooperation. While methods and order and seasons of the offerings must be left to each local church, inquiries would be shortly made as to how best to secure the result, and at length the wisest methods would prevail.

I am not unmindful of the objections. They are such as these: (1) The State, the local association and the church will object to the amounts proposed to them. I answer: No church long wishes other churches to bear its burdens. The committees making the estimates will grow wiser with their doing, and the amounts asked of different localities and churches will be fairly adjusted. Of course the amounts can never be attained with exactness. There will be shrinkages and danger still of debts. So is there in raising local church expenses. We are not for that reason excused from using the method which most nearly insures what is needed.

(2) The sums proposed are too much like a tax. Independent churches cannot endure it. But we do endure to be asked a certain sum to pay for local, State and national expenses. We could refuse that and we can refuse this. Each church is free. But none can object to the application of motives of fellowship and usefulness. Action under strong motives is not an enemy to freedom.

(3) This puts too much work on the central, State and local committees. I answer: A few will have more to do, but such few can be chosen who are able to do it. The majority are the gainers.

(4) It prevents giving in the line of one's preferences. Not so. Each society would receive as before according to men's likes, but every society is more liable to be brought under just consideration. Tramps always believe in spontaneous benevolence. Intelligent givers ask the help of associated charity.

If the things a man likes to give for are, however, all outside the lines chosen by his brethren, perhaps he would better be outside and work with his own. The giving to causes that come to our ears (often causes without any effect), and letting our own spiritual children starve, is what Scripture styles as being "worse than the infidel." I am a Congregationalist back to the first decade of Pilgrim

history. I appreciate the dangers of episcopal supervision. I know, also, that we now surpass all denominations in our gifts per member; but the scheme proposed is supplemental, not contradictory to our polity. We are so independent we can use any method that is not self-destructive. We were never meant to illustrate to the world how "not to do it," but how to do everything in the very best way.

Is there a good reason why we should not come close to every church and family in the bounds of our faith and ask from each the very best it can do? Only this is proposed. It is in the line of true brotherhood and fellowship. The times call for it. The treasures call for it. Can we do without it?

Quiet Talks with Earnest People in My Study*

BY REV. CHARLES E. JEFFERSON

II. THE MALIGNED MAN

I was saying that the clergyman is the unknown man of modern society. Because unknown he is maligned. The world charges the clergyman with three cardinal sins, laziness, covetousness, and cowardice. It suspects him of a half-dozen others, but it is sure of these three. To multitudes of men the minister is a gentleman of starched and elegant leisure, a lover of filthy lucre, a trimmer who cuts his discourses to fit his congregation. I suspect many Christians are not aware how vast are the areas of society in which this estimate is almost universally accepted.

That a clergyman should be considered a loafer is not strange. He does his work out of sight. Men see him as he rides in a carriage to marry a couple for a handsome fee, or as he offers remarks at a funeral, or as he speaks in the pulpit, or as he sits in a rocking-chair discussing the weather with some member of his flock, all of which the average man feels himself capable of performing without effort or fatigue. All other men—the farmer, the mechanic, the merchant, the builder, do their work where they can be seen of men, but the minister does his work in solitude. Not one of you ever saw a clergyman work. The harder he toils in secret, the more easily he preaches. This ease becomes added proof that preaching is to him as easy as breathing and that therefore he does not work at all. His work, moreover, is mental. It is hard to convince hand workers that head workers really work. The perspiring farmer in the cornfield will not believe that the dainty artist at his easel beneath a tree is working. Nor can a mechanic readily believe that a man who reads books through the week and on Sunday exhorts people to be good has as hard a job as he has. It must needs be that to many men the clergyman should seem an idler.

Will I shock you when I say that the clergyman belongs to the laboring classes and that no man has a longer day than he? An eight or ten or even a twelve-hour day would not be sufficient for his work. No mechanic in the country works as many hours a day as the faithful clergyman. Brain work cannot be

done in the streets and timed by the town clock, but it is work. The hardest work done in this world is brain work. Labor cannot be measured by the beads of sweat on the forehead. Work cannot be estimated in hours. It must be computed by expenditure of nervous energy, measured in ounces of vitality. The artist may pour out in a day more life on the canvas than the farmer on his cornfield. A man in writing a discourse can expend in three hours more nerve force than a hod-carrier will expend in ten. In the higher moods of the mind a single hour of creative work will leave a man sapless and limp. Never allow yourself to use the term "laboring classes" in referring to wage-earners. The expression is misleading and perpetuates the ancient delusion that breaking down cells in the muscles is labor while breaking down cells in the brain is play. Why should men who use their hands be considered laborers any more than teachers and doctors and lawyers and preachers? But this brain work is not all. There is heart work. The sweat of the heart has more blood in it than the sweat of the brow. To ride to a funeral is easy, but to bear daily the grief of wrecked homes—such labor bowed to the earth the Son of God himself.

It is because the minister is counted an idler that the world is so sensitive concerning his salary. It nettles men to see a man paid for doing nothing. The size of a minister's salary is always a matter of concern to the entire community. And it is a saying repeated with relish that a minister always feels called of the Lord to labor in the field which offers the largest financial returns.

That men should say this is to be expected. We always read others through ourselves. A man's heart is the lens through which he sees the world. The average man lives at the level of dollars and cents. How can he be expected to acknowledge that human nature can be swayed by motives higher than his own? A few facts are worth remembering. A clergyman has a divine right to compensation. He has, ordinarily, at least \$15,000 invested in his head, and capital is entitled to some return. He is a laborer and, as a workman, he is worthy of his meat. The vast majority of clergymen are underpaid. No other men do so much work for so little money as they. Brain commands higher prices in every other profession than in the ministry. That clergymen always rush to the church which pays best is false. A thousand clergymen in the United States can stand up and prove its falsity. The sneer which condemns a preacher for leaving a small church for a large one is both wicked and silly. A clergyman, unless providentially hindered, ought to accept the leadership of the largest church which he is capable of serving. Every man ought to enter the largest door which Providence opens in his face. Why condemn a minister for following the dictates of common sense and for doing what is clearly a duty?

And is the average minister a trimmer? No! When you hear men say so deny it. It is your duty to deny it unless you know the assertion to be true. No one can injure the reputation of a clergyman without weakening the influence of the church universal and hurting souls—it may be

fatally. The world suffers more than you are apt to think every time a minister is vilified. "Then I and you and all of us" fall down, and earth's base seems to be built on stubble. If your minister, perchance, happens to be a trimmer, then work unceasingly to get him out of the pulpit. Do not talk simply. In God's name act! To laymen is committed no more important work than deposing ministers who are unworthy and strengthening the arms of those who are true. There are more brave men in the pulpits of America than in any army which ever followed a general to the mouths of the guns. To be sure there is an occasional man who, like a coward, strikes only distant evils and sins which may be safely hit, but even in the apostolic band there was a man whose name was Judas.

The Struggle for Character

IX. THE COMMERCIAL TRAVELER

BY A. G. ROBINSON

Modern commercial methods seem to make the commercial traveler a necessity. The old system of waiting for the customer to come and the sale to him of such wares as he desired and needed has given place to the search for trade in every nook and corner of the land. The instruments most effectively used in this process are the commercial travelers—the "drummers"—and today their name is legion. As a rule, the brightest and ablest men in the different establishments are selected for this work.

In spite of its general practice and its endorsement by a large majority of the manufacturers and wholesale dealers throughout the country, it is more than doubtful if the system, as a commercial system, is anything other than a mistake. It adds to the cost of distribution an enormous sum, which must be paid by the consumer. It leads many to bankruptcy through overbuying. It puts the affairs of the proprietor too often into the hands of employés who may, at any time, be induced to leave him by offers of larger salary from competing houses. The salesman's knowledge of his customers and their business is often more accurate and complete than is his employer's. That knowledge constitutes his capital, which he is disposed, quite justly, to use for his own benefit. He seldom imparts more of it to his employer than he is obliged to impart. There are, undoubtedly, some advantages in the system, but it is probable that the strongest argument for its existence and maintenance lies in the plea that it is the way in which business is now done. But, though that fact be admitted, it by no means follows that it is either the right way or the best way.

But there is a phase of the system which does not show in commercial inventories. Little account of it is made in business estimates. That phase lies in the moral effect upon the thousands of men, old and young, often mere boys, who are sent out by commercial houses to "represent" them "on the road." The term "represent" is a form of speech which means that the salesman is to sell every dollar's worth of goods which it is possible for him to sell, and to sell a certain amount or forfeit his place. That is also called "doing business," regardless of the means.

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by which the end is attained. It is seldom that the proprietor concerns himself seriously with the habits of his "representative," unless they be utterly bad, provided the amount of his sales and the profit on them be satisfactory.

The school of commercial traveling is regarded as an admirable one for the equipping of a young man for his future career. It undoubtedly does furnish opportunity for development in certain lines. The traveler rubs against many varieties of life, and so has many of his own corners rubbed off. He is thrown upon his own resources under many different conditions, and so may learn self-reliance. To keep his place in the ranks he must learn, and practice, alertness of eye and mind. He must study men of different character, and learn to gauge each new customer by the experience gained through contact with the older ones. To him who will learn what may be learned "on the road" no richer field is presented today than that of commercial traveling. But few engage in the work with any such purpose in view.

Despite the fact that many a man who today stands high in business, social and church circles can look back to a longer or shorter career as a commercial traveler, I have no hesitation in saying, as the result of years of personal experience, that I regard the position as one of great moral danger. Pitfalls and temptations beset the path of every man whose work in life takes him into the world of men and affairs. They are multiplied indefinitely in the life of the traveling salesman. A considerable proportion of them find their root, in his case, in two conditions. One of these is a frequently enforced idleness, or, more accurately expressed, a frequent recurrence of hours in which he has nothing to do. The other lies in the absence of wholesome restraint and refining influence.

Some suppose that the traveling man's time is wholly occupied in displaying samples, taking orders, packing and unpacking his wares, and in transmitting his orders. I have seen few such busy men. The average traveler has many idle moments, often during the day, and usually after regular business hours. The customer may be too busy to give his immediate attention. There may be but one customer in a given town or city and business be dispatched in an hour or two. Then comes a blank space until train time. Even if the day be fully occupied, the evening comes and there is no home to which he may go, or even that doubtful substitute for a home—the boarding house. There is only a hotel. It may be the dingy inn of some country village, or it may be the palatial affair of our large cities, but a cave in the woods is about as homelike as any of them. An excellent opportunity, one would say, for mental improvement. Undoubtedly it is. But let such an one try a few months of such wandering, here today and there tomorrow, with perhaps a visit to two different places the following day, the mind filled with prices, discounts and time-tables, and struggle successfully, if he can, to maintain his power of close mental application. The man who travels for "thirteen months in the year," as many do, is rarely a student and seldom a reader of anything except the newspapers and

newsstand literature. Some form of entertainment or employment for leisure hours becomes an almost imperative necessity, and lines of discrimination between the desirable and the undesirable, between the good and the evil, develop a marked tendency toward the loss of that distinctness which should characterize them.

Then enters the other factor, the absence of restraint and of uplifting influence. I would not say that the general run of traveling men are evil and their influence bad. That would be very far from the truth. I am dealing here with the tendencies of the occupation and with the temptations which assail the drummer's life, the resistance of which is his conscious or unconscious struggle for character. Dr. Johnson's amazement at the little dancing dog was "not that it should dance so well, but that it should dance at all." The marvel about traveling salesmen is that they should as a class, in the face of the conditions of their life, maintain as high a standard of morals as they do.

Probably few persons have not, at some time, experienced the dreary tediousness of a few hours alone in a hotel in a strange place with nothing to do. Multiply that experience by fifty, by a hundred, and for a great many cases by far more than that, and the wonder is that gambling and intemperance find such a comparatively small number of victims among the traveling fraternity. The temptations of the commercial traveler's life, or, at least, the most potent of them, boil down quite conveniently into the old adage that "Satan finds some mischief still for idle hands to do." The ways in which the idle hours may be filled are few in number and not of the best order. It is beyond question that the gentleman of sulphurous reputation spends much time and much diligence in angling for commercial travelers. The fault and the misfortune of the traveler's life are that its tendency, and too frequently its results, are downward. Its spiritually helpful influences scarcely reach beyond that toughening of the moral life which comes from temptations resisted.

Our churches and our church people are not a little at fault in their attitude toward the traveling men. Society is a little shy of them. This is due largely to silly nonsense which has been printed concerning them and their habits. They are represented as having the manners of rowdies and habits which would make them, very properly, social outcasts. That is very far from a true or a just estimate. There are, no doubt, those of that pattern, but they are easily distinguished. Such, unfortunately, have given a color to the whole, and the general public is inclined to accept them as the type. If a noisy young hoodlum in a flashy suit of clothes, or a man of unusually "cheeky" habits, makes himself objectionable in a railway car, the public whispers to itself, "drummer." That public rarely suspects that the quiet, gentlemanly looking man, with a bright, intelligent face, who is sitting on the other side of the aisle trying to amuse a tired child, has a trunk of samples in the baggage car. Yet there are far more of the latter than of the former class.

The objectionable man will not be

likely to accept your invitation to a seat in your pew on Sunday. He will prefer to lie in bed or to play poker with others of his kind. But the average traveling man is, at least, one of gentlemanly instincts. Many have accompanied me to church. More would go if more of a business were made of properly inviting them. The traveling man spending a Sunday at the hotel in our town or city is the "stranger that is within our gates," and we are to some extent responsible for his actions. But we are quite ready to rely upon the assurance that "the Lord preserveth the strangers," and forget or ignore our own responsibility.

One marked exception in my experience stands out clearly in my mind. I attended a church in Cincinnati nearly twenty years ago. I was given one of the best seats in the house. I listened to an excellent discourse. The "Amen" at the close of the benediction was scarcely spoken when I found myself at the center of a circle of outstretched hands. I was a total stranger to all, but because I was a stranger all within reach of me gave me a hand and a smile of welcome. "We are glad to see you here," was spoken upon all sides by people who occupied the most expensive seats in the building. A richly-dressed lady and her husband went still further. "Where is your home?" I told them. "Do you know Rev. Mr. Blank?" "He is my pastor and my warm personal friend." "We have known and loved him for years." It was a very little thing for them to do, but I never forgot it. I always went to that church after that whenever I spent a Sunday in Cincinnati, and I felt at home there. I dropped my dollar or two in the contribution box with the feeling that it was both a duty and a privilege to do something toward its maintenance.

I believe that our churches may readily do much in helping this class of men in their more or less conscious struggle against the tendencies of their life. The odds, at best, are heavy enough against the man who stays at home and has his tried friends about him. They are far heavier against the man whose substitute for a home, for all or for a part of the year, is the hotel in a city or town far from his own friends and his own people, and whose associates are the casual acquaintances picked up "on the road."

The bigotry and intolerance of theologians so often have been the theme of the scientists' righteous indignation perhaps it will not be unfair to call attention to the conversation between Mr. Huxley and St. George Mivart, recorded by the latter in the *January Century*. The Catholic scientist reports Mr. Huxley as saying to him, "O! you must not appeal to me to support toleration as a principle." "Indeed," said Mr. Mivart. "No," said Mr. Huxley, "I think vice and crime ought to be extirpated by force if it could be done." "You amaze me," rejoined Mr. Mivart. "Then you rehabilitate Torquemada and some others we have been accustomed to blame." "I think," answered Huxley, "they were quite right in principle, though the way they carried the principle out was injurious to their cause." It would appear from this that the champions of orthodoxy who took up the sword in defense of the faith and crossed steel with Mr. Huxley were doing what must have commanded itself to him providing their methods of attack were fair and manly. He was too great a man to lay down a code of action for others more rigorous than for himself.

In and Around Chicago

Bethlehem Church

For many months no mention has been made in these columns of the Bohemian Mission in Chicago. This is not because interest in it has grown less or because its work has in any way been diminished. A visit to the Sunday school recently showed the advance made in this field since it was first occupied more than ten years ago. Dr. Adams began with a school of seven. Last Sunday the secretary reported an attendance of 668. In that primary department where only Bohemian is spoken there were 168 present, in the English primary department 180. Thanks to the generosity and oversight of the late Deacon Gates, the house in which the mission work is carried on is admirably adapted to all its demands. The church has a membership of more than 150. Services are held each Sunday both in English and Bohemian. A Bible reader gives her whole time to the mission. There is also an assistant pastor. And yet the work is far beyond the capacity of those who have it in charge. Lack of money has prevented the publication of the paper in Bohemian by means of which access was obtained to hundreds if not to thousands of persons whom the living voice could not reach. But there has been a steady increase in the number of workers who properly belong to the field itself. The majority of the teachers in the Sunday school, as well as the leaders of the meetings, and of clubs for young women and for young men, are Bohemian by birth and are intensely interested in all that concerns the welfare of their countrymen. The former members of a Boys' Club, formed by Mrs. Adams and presided over by her for several years, are now nearly all earnest Christians, and are rendering efficient aid. One does not need to go abroad to see what missions accomplish. Here is a field, which would not have been cultivated at all but for foreign missions, in which are manifest all the needs of the foreign field, and where the harvests are as rich and rewarding as they are abroad.

Dr. Goodwin Withdraws His Resignation

The First Church is rejoicing over the decision of Dr. Goodwin to withdraw his resignation and to accept six months' leave of absence. He does this with the understanding that he will resume work before the end of that period if his health, as now seems probable, permits it. The problems of this church call for all the wisdom which Dr. Goodwin and his devoted followers possess. But they are by no means beyond solution even if the movement away from the center of the city continues to deplete the membership of this still powerful organization and to increase the burdens which for several years have been resting heavily on a few people. Efforts to reach those who live in boarding houses and apartments have been attended with encouraging results, and the response Friday evenings to the invitation made to gather for Bible study, under the direction of Rev. Mr. Newell of the Moody Institute, has been gratifying in the extreme. The number present has often exceeded 1,500 and the interest been unflagging. This indicates that the people are willing to read the Bible, and to study it, when its truths are presented in an attractive form.

President Tucker

Dr. Rubinkam's congregation at the University Church had the privilege last Sunday morning of listening to President Tucker of Dartmouth College. His sermon on the value of the soul was listened to with great interest. He was in Chicago to attend a meeting of the Dartmouth alumni and to report the progress of the institution to which its graduates everywhere are so loyal.

Church Finances

The annual meetings on the whole have been encouraging. Deficiencies, where they

have occurred, have been promptly met and means taken to prevent their continuance. In some instances expenses have been lessened, in others increase of income secured. In most of our churches, even where pews are rented, seats are, certainly in the evening, practically free. No one is ever unwelcome because he is not a pew holder. Stress is laid on voluntary offerings through weekly subscriptions, and in many congregations all expenses are met by these regular offerings. If families sit together and in a certain pew, it is more from habit than from any desire to claim ownership of the seats which they occupy.

Religious Interest

As a result of the Week of Prayer audiences Sunday were larger than usual. Work in Sunday schools was somewhat more personal and prayer meetings this week have felt the impulse of those held last week. In some of the churches sermons calculated to deepen interest in personal religion were preached. Sunday evening Dr. Noble began a series of sermons on Typical New Testament Conversations. The first, on Matthew the Publican, was pointed in its application. The size of the city is now so great as to render union meetings at any one point of little value. More and more it is becoming evident that each church must carry on its work in its own way, largely without help even from an evangelist, through its own membership and its own pastor. Nor does there seem to be any doubt that the results of this method are sure to exceed by far those of any other which might be pursued. Where the pastor and those to whom he ministers are thoroughly in earnest there is little difficulty, apparently, in reaping a good harvest every year.

Evangelism

This topic was up for discussion at the Ministers' Meeting Monday. Emphasis was laid on the fact that evangelists differ from each other—that some seek, so far as one can judge, their own glory, while others seek to help the pastor and the church which they have been asked to assist. In the paper defining evangelism considerable stress was laid on the false methods often followed, the insincerity of those who introduce them and the evil influence which they have. But care was taken to show that these faults are not, necessarily, a part of evangelism. In this paper and in that which defined the work of the evangelist it was pointed out that while there is always room for the evangelist the pastor himself ought to be the evangelist for his people, that he ought to possess such a spirit of consecration, such earnestness and such skill as to lead him constantly to seek for conversions through his regular services and through the training which those associated with him receive. Testimony was given to the value of the labors of the State evangelists which the Illinois Home Missionary Society employed for upwards of ten years, and more than one present spoke of the help which he had received from these brethren. It was suggested that some sort of a credential bureau for evangelists should be established.

The Haskell Lectureship

President Harper's announcement that Principal Fairbairn of Mansfield College, Oxford, has consented to deliver the next course of lectures in India on the Haskell foundation is hailed with delight. So far as one can judge, Dr. Barrows's lectures were of real value to the missionaries and the native Christians. It is certain that those of Dr. Fairbairn, even if less popular in form, will be no less valuable. Those who heard him deliver his lectures before the students and friends of the University of Chicago feel that his selection as the immediate successor of Dr. Barrows is the wisest which could have been made.

The University Itself

The number of students steadily increases. There is a gratifying increase in the number of those who take post-graduate courses. It is this class of students whom the university is most anxious to secure. It wants its leading professors to engage in original work, and therefore desires, so far as possible, to surround them with young people who will appreciate what they are doing in this direction, and who will themselves become investigators. Some sensational reports have been circulated concerning the death by starvation of three students in the university. This much is true. President Harper has declared that at least three of the five students who have died since the university opened its doors have died from starvation. By this he means that in their efforts on account of poverty to board themselves, or to obtain food at cheap restaurants, they have had insufficient food—have, in fact, starved themselves. The reason of this, the president says, is that eating houses and boarding houses where healthful and abundant food can be obtained at small cost do not exist in the vicinity of the university, and that unless something is done to remedy this lack other students will suffer. Hence his appeal for the establishment of a university commons and for at least 100 scholarships for worthy persons whose means will not permit them to meet the expenses of a university education.

Founders' Day at Jacksonville

This occurred Jan. 11 and was a gathering of the friends of Illinois College from near and far. One speaker, Rev. C. B. Barton, was the only surviving member of the first graduating class. He enjoyed the instruction of Tutor Sturtevant. Dr. Samuel Willard of Chicago bore testimony to the service the college has rendered the public schools of the State through the labors of men like Bateman, Tanner, Kirby, Edgar and Saunderson. Marshall P. Ayres, of the class of 1843, spoke of the contribution the college has made to freedom through its testimony against slavery and the men it sent to the war. Dr. J. E. Roy, though a graduate of Knox, said that Illinois College has done as much for the world through the ministers she has trained as through the soldiers she has sent into battle. Dr. J. M. Sturtevant, Jr., recalled memories of his father, so long at the head of the institution, and of its other presidents, all of whom he has known. The names of men held in especial honor during the exercises were the names of J. M. Sturtevant, J. M. Ellis, Asa Turner, Theron Baldwin, Mason Grosvenor and William Kirby. For a time Dr. Edward Beecher guided the affairs of the college. During the ten years or more of the presidency of Dr. E. A. Tanner the financial difficulties of the college were largely met, the standard of scholarship raised and its reputation in every way improved. Yet this was done at the cost of Dr. Tanner's life. In connection with the college, Whipple Academy and the Jacksonville Female Academy were established, and through the efforts of Dr. Theron Baldwin Monticello Female Seminary, now one of the best in the country. The college has been fortunate in its friends, one of whom, Dr. H. K. Jones, known all over the country for his knowledge of the philosophy of Plato, has furnished the means for the finest building on the campus. Dr. J. E. Bradley, the president since 1892, has labored hard and successfully, not only to keep the college up to its past high grade, but to increase its facilities for study and to secure funds for needed buildings and increased endowment. From memorial days like these one learns something of the importance of the work which the small college has done and is still doing for the country.

Chicago, Jan. 15.

FRANKLIN.

In and Around New York

Federation Is in the Air

Even the foreign mission secretaries begin to believe they can federate in field work. Previous conferences have been paving the way by making the secretaries better known to each other, and by promoting a closer fellow-feeling. The sixth of these gatherings, just held with the Methodists as the host, took advanced ground on the subject of fraternal effort. At this conference nearly every mission organization was represented, and beside the topics on the program a great number of practical details were discussed, and helpful points were disclosed. The advantages of federative work were declared to be, beyond the mere saving in men and money, the fact that the heathen suspect a religion with denominations, and, contrariwise, trust to a greater extent a Christianity that presents a united front. Federation was the central thought of the conference, and the belief was freely expressed at its close that a united policy in all mission fields would be adopted at no distant day. Another prominent feature of the conference was the recognition of the Student Volunteers, who were declared to be a strong ally of foreign missions. The purposes of the conference were accomplished in greater degree than any heretofore held. A large share of the fifty or more secretaries and others who came to attend it began the week at the Fourth Avenue Presbyterian Church, where, on Monday morning, Jan. 10, a large meeting was held in the interest of missions. As it was a joint ministerial meeting the church was crowded with the clergy, including the leaders in all denominations. During his address Dr. Burrell mentioned the Keswicks, saying that holiness came rarely from idle introspection, but rather from active effort in saving others, and the sharp and quick applause showed that the hearers thought as he did. Among the Congregationalists in attendance during the week were Dr. C. M. Lamson, Secretaries Judson Smith, C. H. Daniels and Treas. F. H. Wiggin. Miss E. Harriet Stanwood of Boston, secretary of the Woman's Board of Missions, Boston, read a paper on The Organization, Administration and Work of the Woman's Boards of Foreign Missions in the Congregational Churches of the United States.

A paper read by Dr. Gillespie of the Presbyterian Foreign Board attracted much notice and some criticism. Speaking of the apathy of the churches in behalf of missions, he paid a tribute to a few earnest pastors, and then, concerning the many, employed the prophet's figure—that, as regards foreign missions, they "are dumb dogs which do not bark." The cause of this indifference on the part of so many pastors he declared to be that these men do not know in the true sense the Bible which they preach. "I affirm," said he, "that the pastor who is indifferent to foreign missions does not understand the place which the enterprise occupies in the Bible." Personal inquiry convinced him, he said, that the reason many churches give so little to foreign missions was because their pastors were indifferent, and he declared that a waking up of the pastors would go far to solve the present financial difficulties of almost all boards.

Moody and the Churches

On the last week day afternoon of his meetings in Carnegie Hall, Mr. Moody said that he has been pained by reports which followed his visit to New York last year to the effect that he had said something against the churches and their interests. During the past two years his heart had been with the churches, he said, as never before, and if he had ever said or done anything to hurt the churches' interests or anybody's feelings who has, like him, their interests at heart, he begged their forgiveness. With the single exception of Monday morning, Mr. Moody's audiences last week were limited only by the size of the hall. The interest was, according to his own esti-

mate, greater than ever before. That he believed it to be so was shown on the very first day of his meetings when, for the first time in his life on the initial day of a campaign, he asked those to rise who desired the prayers of Christian people. An effort is being made to have him return for another week at the earliest date possible. The remarks made last year, to which Mr. Moody referred, were to the effect that large evangelistic meetings held in central halls were distracting to efforts by the churches. This year those who were reported to have expressed these opinions were among the most active and conspicuous in welcoming him and in furthering the success of his meetings.

Forsaking Pleasant Quarters

In anticipation of the removal of the Congregational societies to their new quarters, to be known as the Congregational Rooms, Fourth Avenue and Twenty-second Street, a committee was appointed at the ministers' meeting, lately, to draw up resolutions to be presented to the Bible Society, thanking them for the use of the hall where the meetings have been held for several years. The society furnished the directors' room to the ministers free of charge, as well as heating and lighting it. This committee is composed of Dr. Clapp, who has probably attended more meetings than any other man in New York, Dr. Boardman, another veteran, and Dr. Stimson. Those who have been accustomed to gather within those walls for years are sorry to leave the place to which they have become so much attached. The meetings will continue in the Bible House until Feb. 1, when the societies expect to move.

The Year in Dr. Virgin's Church

The industrial school of Pilgrim Church, with its 500 members, is preparing to celebrate its twenty-first anniversary. A week ago the Sunday school observed the beginning of its thirty-sixth year. Last Monday was the anniversary of the Young Ladies' Society, and on Wednesday was held the annual church meeting. Reports showed the present membership to be 749. During 1897 fifty-two members were added, thirty-one entering on confession of faith. The Sunday school numbers 524, with a Chinese school of thirty scholars and fifty teachers. The enrollment of the Christian Endeavor is 119. Every department retains a balance in the treasury. The coming April will mark the twenty-seventh anniversary of the pastorate. With the exception of Dr. Storrs, Dr. Virgin has the longest pastorate record in Greater New York.

Union of Two Churches

The legal union of the Patchen and Rochester Avenue Churches has been effected, and the social union of the congregations seemed to be complete at a pleasant reception tendered Dr. E. P. Ingersoll one evening last week. There were in evidence all the elements of a good time, viz., music, good cheer and something to eat. The last meeting of the Rochester Avenue trustees placed a mortgage of \$1,500 on their property in order to pay off all floating indebtedness. This mortgage is said to be the only incumbrance. Work on the new edifice, on Decatur Street, is to begin as soon as weather permits.

Interests of Young People

Up to this time there have been two Christian Endeavor local unions covering the same territory. Recently they have been amalgamated, with one set of officers, and a new intermediate division recognized. The whole is now called the New York City Union. Intermediate societies have recently been organized in six leading churches, two of which are Baptist. There is no mention of a union between the Manhattan and Brooklyn Endeavorers, but the Epworth Leaguers are discussing one league for the greater city. The discussion began last year, and would have long ago been effected had Brooklyn leagues not been so much stronger than the New York

league feared an act that might cost it its independence. The league is also considering the question of founding an Epworth Settlement House similar to those in Boston and Chicago. Both Christian Endeavor and Epworth League organizations were never in better condition than at this moment.

The Old Central Church No More

Last Friday the old Central Church of Dr. Lloyd officially went out of existence, and it is now the Deems Memorial Church of the Strangers. The new congregation is to meet there on the last Sunday of the month, and the old church in Mercer Street is to be abandoned thereafter. It is said that about 200 of Dr. Lloyd's former members have signified their intention of joining the Church of the Strangers. Many down-town members of the latter congregation are moving uptown, and it is believed that the famous church will lose few, if any, members by its change.

Current History Notes

British by-elections on the whole show Liberal gains.

As the legitimate, natural fruit of putting the Department of Public Works of New York State under the control of one of Mr. Platt's henchmen and spoils-men, the State now has a scandal, and finds itself face to face with grave frauds in the reconstruction of the Erie Canal.

Senator Gallinger of New Hampshire, chairman of the committee on pensions, did well to report adversely on the proposition to pension daughters of distinguished Federal officers in the Civil War. As he said, establish a precedent of this class and there is no telling where the expenditure would end.

Great Britain has announced to China the terms on which she will advance £12,000,000. Ta-Lien-Wan, Siang-Yang and Nanning are to be made treaty ports. China is to guarantee that no portion of the Yang-tse-Kiang valley shall be alienated to any other Power. The right to extend the Burmah railway through the Hu-Nan province is to be conceded. In event of default certain revenues now under the control of Sir Robert Hart, head of the imperial customs, are to be set aside for the payment of the debt. China apparently is willing to accept these terms, but dredges a Russian veto.

Senator Hoar of Massachusetts has introduced a joint resolution which, if passed, will call upon the States to determine in constitutional ways whether or not the Federal Constitution shall be amended so that after 1901 the terms of the presidents and the sittings of Congress shall end on April 30, not March 4 as now. The main reason for this suggested innovation is the inclemency of Washington weather in early March and the grave risks suffered by all who participate in inauguration ceremonies and festivities. The Senate passed the Lodge Immigration Bill, Jan. 17, by a vote of forty-five to twenty-eight. Senator Hoar explained his vote for it as due to its merits as a protector of the quality of the suffrage.

Elsewhere we discuss one aspect of the riots in Havana last week. Whatever else needs to be said cannot be better put than it has already by the Havana correspondent of the New York Tribune, who says:

Spanish power in Cuba now rests on its ability to maintain order in Havana. Until the government shows itself master of the city no other question can be considered. Military operations against the insurgents are forgotten. Progress with autonomy is a figment.

Such disturbances are inevitably bringing intervention by this country to a point where it ceases to be possible and becomes probable. Then will come attacks upon Americans resident in Cuba, resentment here and in Spain, and then war and a naval contest.

THE HOME

The House Beautiful

BY EMMA H. WEED

It stands in my Father's gardens
With their marvelous odors ripe;
And the winds blow soft around it,
And about are the trees of life.
Fair blossoms droop from the porches,
And cluster its doors above;
And the smile of the sunshine crowns it,
Like the light from the eyes we love.

I know not how it is fashioned,
Or if it be high or low;
But, planned by the Master-builder,
It must be right I know.
And I'm sure that it hath no chamber
For pain or grief as a guest;
No couch for the dead, low-lying,
But beautiful rooms for rest.

I know that want shall not enter,
That its threshold care may not cross;
Nor longing look from its windows
O'er wastes where the dead leaves toss.
But instead shall the eye be gladdened
By the wonderful river's flow;
And the green of the sunlit highlands
Where the sheep of his pastures go.

O house of the sure foundation!
When the warring winds go by
In these lonely lands of exile,
What need for dismay have I?
Thou art builded above the tempests,
And the swell of the tides and sea!
And he carries the keys at his girdle,
My Lord, who loveth me!

Talk at the Table

In these days, when nearly every family has its weekly and monthly journals, crowded with directions for healthful living, one can scarcely prescribe any exercise or any course of conduct which has not already had changes rung upon it until it is almost threadbare. It might be supposed, for instance, that the subject of table talk had been canvassed until every intelligent person must have learned that authorities agree that there should be conversation at every board, and that a meal taken by a family in silence argues a low state of culture. Yet in a certain boarding school for girls, not 100 miles from a great Northern city, no conversation of any kind is allowed at the table.

"But why?" was asked of one of the young pupils.

"O, the principal thinks that we might say unpleasant things, or get to arguing hotly with each other. Then it takes much longer to eat if we talk, and it makes considerable noise if we all get to talking at once, as we probably should. Besides, we are apt to laugh a good deal if we talk, and that is dreadfully noisy."

Poor little girls! Yet as the food set before them is said to be abundant and excellent their digestions may somehow survive the strain. One cannot help thinking that their tendency would be to hurry through their silent refection as fast as possible in order to be free once more.

In a certain Christian household the head of the family, one of the best of men, sits down to dinner and seldom lifts his eyes from his plate or opens his mouth to speak until his meal is nearly or quite finished. Even the forced and formal talk of many dinner tables is better than this.

It is a good plan to save the choicest stories and the most cheerful news for mealtime. Especially should the breakfast table be made happy and bright. If the family are started off right in the morning the whole day is likely to be successful for each member. A vociferous and continuous fire of conversation, especially monologue, should be discouraged; but there is a great deal in habit, and good habits can be formed in regard to talk at the table as easily as in handling one's fork or in cutting one's food properly.

Learning to Judge Pictures

BY ROLLIN LYNDE HARTT

You say you judge of a picture. The picture as truly judges you. As you stand and gaze and wonder it is yourself that is upon trial—how delicate is your color sense, how fine your appreciation of form, how ready your response to beauties of light and shade, tone and values, how precise your ability to measure linear and aerial perspective, how keen your enjoyment of harmony in line and color, how clever your deftness at testing surfaces, textures and brush work? How large an acquaintance have you with the history of painting? How thoroughly do you understand the life and aims of the particular artist whose work you are judging? And lastly—the gravest question of all—how broad and how ripe is your own personal culture?

One judges a picture partly with one's eyes. It is, therefore, necessary to have eyes well trained, trained not only to tell whether a picture is "natural" or whether it "stands out" (most people's eyes do little more than this), but to derive keen pleasure from lovely colors set sweetly side by side, from lights that fall warm and bright, from lines that melt the one into the other in perfect harmony so as to make a single picture and not a little group of pictures, from the charm that goes with the portrayal of moist atmosphere in its mellowing effects upon distance and from the truthfulness of interpretation that makes marble always marble, plush nothing but plush and flesh unmistakably flesh. The picture may tell a story or it may not tell a story. At any rate, it is the picture you are judging, not the story, and you judge a picture first with your eyes.

Now the best way to train one's eyes to find the merits of a painting is first to determine very carefully just what merits one ought to look for. One good book, read bit by bit and its lessons applied as fast as learned, will give you the result you so much desire. I know of many good books for this purpose, but I know of one that is better than all the rest, and that is a short, practical, readable little volume, called *Art for Art's Sake*, by Prof. John C. Van Dyke. Its chapters on color, tone, chiaroscuro, perspective, values, composition and brush work will teach you to look at a picture through the artist's eyes. Whoever will read those pleasant pages thoughtfully, and as soon as he has mastered a chapter go directly to some collection of pictures and put into practice what he has learned, will be in a fair way to become a judge of the technical merits of a painting.

Next to trained eyesight is trained in-

sight. People speak of gems of art—it would be better to call them flowers. For a work of art is not isolated; you cannot understand it all by itself. It is a growth, a product of the formative influences that played upon the artist. You must put yourself in the painter's place if you would rightly judge the painting. You must know when he lived and where, and what stage in the growth of painting he represents. You must know the historical conditions that made that stage possible or perhaps inevitable. In other words, you must have a knowledge, more or less definite, of the history of art. You cannot judge Botticelli as you judge Bouguereau, or Claude as you do Daubigny, or Ghirlandajo as you do Sir Frederick Leighton.

The literature of art history is large and varied, and the entrance into it is easy or difficult according as you begin wisely or foolishly. Start in upon a treatise in four volumes and you will probably content yourself with the first two or three chapters. I don't recommend tomes for the beginner. Instead, I would suggest a very little book you will be inclined to read through in an evening, and which will give you an introduction to the principles of historical art criticism. That book is the *Philosophy of Art*, by the brilliant French critic, Hippolyte Taine. It is written in an engaging style—direct, rapid, imaginative and wholly free from technicalities. So small a volume, of course, does not pretend to be exhaustive, but it is a pleasant preparation for the use of more difficult treatises when you are ready to take them up for reference. Lübeck you will read in parts, Van Dyke's *History of Painting* you will have at hand for occasional use, and Ruskin you will prize for his suggestiveness.

But it is not enough that you should be able to tell where and when your painter lived and what surroundings lent color to his genius. You must know the motive of his work. Corot and Dupré are lovable enough for their own sakes, but they appeal to you afresh as fine heroes indeed when you understand their revolt against classicism. There is a sweet freshness in Rossetti and a quaint, mystical charm in Burne-Jones, but the pre-Raphaelites take on a new splendor when you are familiar with the spirit of their crusading enterprise. Claude Monet pleases you, no doubt, with his marvelous rendering of sunlight and atmosphere, but you fail to understand the man's work until you have grasped the principles of current French luminarism. To judge of a picture you must know why it was painted.

But there is more in a picture than either critical eyesight or historical insight can discover, for the artist puts himself into his work. It is the soldier as seen by Détaille, the forest plus Diaz, the stag as it appealed to Landseer, the figure as it charmed Elihu Vedder or Kenyon Cox. "Art," says one, "is the union of truth and personality." A colored photograph cannot compare with a painting—the personality is lacking. You have truth and truth only—artifice, but not art; for great art always implies a great soul back of the art product. To judge of a painting you must in some measure sympathize with the painter himself.

Right here comes the supreme test. How sensitive is your own spiritual re-

sponsiveness? In other words, how genuine is your culture? Fra Angelico's angels, with hands clasped in ecstatic adoration, will leave you unmoved unless you feel the fine religious fervor of the monk who painted them. Millet's peasants are an uncouth folk until you feel the exquisite tenderness of Jean François himself. Corot's silvery landscapes are mere colored mists until you have somehow come into fellowship with the man of Barbizon. Only personality can interpret personality. You must be an artist yourself—in spirit, in feeling, in aspiration, if not in practice—if you are to find the man back of the painting, the soul that has made technique its handmaid, the personality that has transformed truth into art.

For so fine an achievement as this there is no rule, or, rather, there is every rule. The whole of life lies back of your art love. All that contributes to the grand total called personality—the discipline of experience, the fine touch of noble friendships, the inspiration of music and literature and the deep soul culture of religion—contributes to taste. What you are determines what you love. You cannot say, "Go to, I will admire the greatest pictures, I will appreciate the greatest masters." You cannot choose your favorites. They choose you. And they choose you precisely upon your merits. Art as truth you may study technically. Art as personality you will find as Sir Galahad found the Holy Grail—not by learning, but by being; not by doing this or that, but by doing all things well.

Enervating the Moral Sense

BY AERIA S. HUNTINGTON

It is characteristic of the present age and of its social consciousness that novel-writing occasionally deals so directly with moral questions as to arrest the attention of thinkers as well as pleasure-seekers. Treated by a clever author, such problems have a powerful attraction apart from their dramatic interest, and their introduction often palliates to the serious mind much which would otherwise seem offensive. What is the permanent effect upon the moral responsibility of conscientious women, many of whom have made acquaintance with the pages of such novels?

Take the case of a recent plea, in a widely read story, for the outcast women of the city streets, the most abandoned class to be found in a Christian community. The skill of the writer leads on to dreadful profligacy and degradation by representing the easy steps through which friendlessness, lack of employment, adroit persuasion and finally open temptation carry an ignorant girl from innocence to the brink of ruin. For one who is saved just where yielding to sin seems the alternative to starvation, where ease and relief from the struggle for life are too powerful to resist, or where perhaps the gratification of youthful gayety lies in the perilous path of dissipation, hundreds succumb and are lost. No one acquainted with histories ending in poorhouses, prisons and hospitals could find anything exaggerated in descriptions of this downward way even if given with realistic effect.

Moreover, any generous nature must thrill with sympathy for the misery de-

picted, any true woman feel her sense of injustice aroused in the world's treatment of her fallen sisters. But what comes of it? Is not the doubtful diversion of a leisure hour gained at the expense of blunted sensibilities, or of a sudden impulse which fades into inaction? Does it do us any good to associate wrongs and iniquity which too surely exist, and, alas! are lamentably ignored, with the unreality of romance? The same tendency to dalliance with social disorder, making its problems merely the occupation of an afternoon's entertainment, may be observed in the programs of literary clubs and societies not organized for definite work.

While it is desirable that those who make public opinion should be intelligently informed regarding evils which eat out the heart of society and abuses which involve economic problems, it is yet possible that when they are wedged in between papers on art, musical numbers and critical essays they do not leave a deep sense of accountability on the minds of the audience. Newman tells us that

He who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Sentiment must be converted into action or it weakens the character. It is easy to enervate the will and to harden the conscience by the self-delusion which accompanies a glow of enthusiasm turned to no practical effect. Every one of us needs a spur, and it is often administered to advantage at conferences and conventions where genuine work is reported and discussed, but this is very different from the *dilettante* treatment of grave evils. The problem of purity involves difficulties of inherited custom, of established legislation, of social toleration, of unblushing vice. It is bound up with the passions and the frailties of humanity. This is all the more reason why it should be met openly and debated fearlessly. But no one has a right to enter into so delicate and so complicated a subject from a lower motive than to hold out her own hand to some struggling soul. To make it the interest of a passing hour, the theme of light literature, will not increase seriousness or deepen moral purpose.

That too frequent query, "Is a fallen woman ever reformed?" ought never to cross the lips of any woman, least of all unless she has given her own personal endeavor to answer it—a task which may take a lifetime, since the fruits of rescue work are not to be had for the plucking. Do our Guardian Angels ever grow weary of their watch and leave us to our own wayward wills? If not, we surely can find no excuse for abandoning any weaker fellow-creature whom we have once striven to lead back to virtue. Girls whose feet are in the way of peril cross our path day by day. In every trade and calling where unprotected maidenhood is employed there is friendlessness and failure, to which the hand of succor might be extended. In many cases these girls are brought into close relations through their business with just the women who could help them, but who pass them by. Here in these actual lives, rather than on the pages of fiction, the real pathos, the genuine romance, the enduring reward are to be found.

Song for Winter

Now winter fills the world with snow,
Wild winds across the country blow,
And all the trees, with branches bare,
Like beggars shiver in the air.
O, now hurrah for sleds and skates!
A polar expedition waits
When school is done each day for me—
Off for the ice-bound Arctic sea.

The ice is strong upon the creek,
The wind has roses for the cheek,
The snow is knee-deep all around,
And earth with clear blue sky is crowned.
Then come, and we may find the hut
Wherein the Eskimo is shut,
Or see the polar bear whose fur
Makes fun of the thermometer.

The ice is strong upon the creek,
The wind has roses for the cheek,
The keen fresh wind will do no harm,
The leaping blood shall keep us warm.
A spin upon our Arctic main
Shall drive the clouds from out the brain,
And for our studies we at night
Shall have a better appetite.

—Frank Dempster Sherman.

Nan's Birthday Fire

BY FRANCES J. DELANO

"O, Miss Mary, this fire on the hearth is beautiful! How I wish we might have one at our house! We have to sit in the kitchen, and it is an old, smoky, dark place."

These words were spoken by Nancy Cary, who had stopped on her way home from school to see her Sunday school teacher.

"There is a very good fireplace in your front room, Nan. Why not make a fire there?" suggested Miss Mary.

"I never thought of it," replied Nancy, her face lighting up with an eager expression. But it darkened again quickly. "Father would never let me," she said, mournfully. "We never go into the best room. The blinds are shut tight and I don't believe there was ever a fire there in the world."

"Well, dear, that's no reason why there should not be one now. Is there a carpet on the floor?"

"Yes, Miss Mary. I sewed the rags and mother wove it herself. It's real pretty, too."

"Now, if I were you," said Miss Mary, "I would ask my father to let me have a fire there. I'm sure he would be willing. You have such an abundance of woodland, and your father is not a man to mind sawing wood."

"O, no, Miss Mary," said Nancy, anxious to vindicate her father, "he wouldn't mind about the wood a bit, but we have always sat in the kitchen and he'll think a fire in the best room is nonsense. He doesn't know how beautiful this is," and Nancy took one more lingering look at the bright blaze before hurrying out into the chill winter air.

"If I only could persuade father to have a fire," Nancy kept saying to herself as she sped away over the country road.

That night while she was washing the supper dishes she broached the subject.

"Father," she said, quietly, although her heart was beating very fast, "may we have a fire in the best room?"

Mr. Cary looked up from his paper and stared at his daughter.

"A fire on the hearth, you know,

father," said Nancy, trying to aid his understanding.

Then Mr. Cary looked around at the kitchen stove as if he expected to see nothing there but the hole in the chimney. "What's the matter with this fire?" he said at length. "I cal'late it keeps your mother and me warm enough."

"It isn't that we are cold, father," replied Nancy, "but I was in to see Miss Mary this afternoon and she had such a beautiful fire burning on the hearth. You don't know how pleasant it was. Can't we have one lighted afternoons and evenings, please, father?" and Nancy's voice was full of pleading.

"A fire in the fireplace, and the heat all going up chimney! Wall, I yum!" Here Mr. Cary looked over his spectacles at Nancy as if he had never really looked at her before.

"But, father, we've a plenty of wood."

"I b'lieve," said Mr. Cary, taking no notice of Nancy's last remark, "that nowadays young folks think the more they can waste the better off they be. Guess you better try and think up something a little more in reason, Nancy," and with that Mr. Cary resumed his paper.

"O, father, I want a fire so much," said Nancy, her voice trembling with disappointment.

Mr. Cary gave his paper an impatient jerk and then Nancy knew that it would be useless to say anything more. She finished washing the dishes, and spreading an old red cotton tablecloth over them she sat down by the table to study her home lessons. One of her tasks was to change a piece of prose into verse. She worked very hard at this for a while, but her thoughts would come back every minute to the fire on the hearth. "I'm so disappointed I can't do a thing tonight," she said, as the tears started in her eyes.

But Nancy did not give up very easily, and she finally accomplished the task. Her success made her feel better and she decided to write a little poetry on her own account. So she kept on scribbling until her mother reminded her that it was bedtime. Then she piled up her papers and put them on the shelf near the stair door, and after saying good night to her father and mother she took a lamp and went up stairs. As she closed the door the wind blew the pieces of paper to the floor. Mr. Cary stooped and picked them up. As he did so the words "Nan's Wish," written across the top of one of the papers, arrested his attention. He glanced down the page and then fell to reading these words:

We have a real good fireplace,
And andirons very bright;
With such a lot of good oak wood,
And kindlings, too, a sight.
Plenty of wood, a real good place
For a bright fire to be;
The board is up, the room is cold,
The fire we may not see.

My father is a right good man,
Honest and true, they say,
But he thinks that the kitchen stove
Will do for everyday.

I'll tell you what I wish this night,
As true's my name is Nan.
I wish that Pa and I could change,
And I might be the man.

I'd cut the wood and bring it in,
And take the fireboard down,
I'd move the easy rocking-chair,
And bring a book from town.

And when my work was done at night,
I'd watch the fire glow,

And read my book and love my Nan,
And let the wild wind blow.
O, such a happy time we'd have!
My little Nan and I
The great big world might rush along;
It's mis'ry I'd defy.
Alas, alas! O dear, O dear!
This bliss can never be,
For father is himself, you know,
And I am Nan, you see.

To Mr. Cary, who had had little schooling, these rhymes seemed little short of the miraculous. He read them through, and after his wife had gone to bed he got a pen and some paper and slowly and laboriously copied them.

"Now isn't this sunthin' big for a little gal of twelve," he said to himself, as he folded the paper and put it in his vest pocket. "The folks to the store told me she was smart, but I never sensed anything like this. Making poetry of her feelin's! Wall, I yum! Now le's see how long is it to Nan's birthday," he said, holding the almanac close under the lamp. "Two weeks. Wall, I cal'late I can split consider'ble wood in two weeks. That's a mighty good chimney to draw if I can clean out the swallows' nests.

"Wonder if I can't take one day to go to town," Mr. Cary continued. "Spendin' money ain't in my line, but I mistrust this 'ere," touching his vest pocket, "will brace me up to the spendin' p'int."

On the morning of Nancy's birthday Mr. Cary arose at three o'clock, tiptoed down stairs to the best room, opened the blinds, took down the fireboard and brought in a back log as large as he could lift. Then he went to the corn-house, where he had a carpenter's shop, and brought in a round table just large enough for three people to gather about. Over it he spread a cloth of splendid color. Upon this he carefully placed a copy of Longfellow's Poems, a book Nancy had long coveted. A new rocking-chair completed the arrangements.

"I cal'late this'll be about the right kind of a birthday for a gal like Nancy," he chuckled. "Now I'll light the fire and get het up here. Guess I'll get my rocking-chair and set and read 'till she comes down. I dunno what she'll say and I dunno what her mother'll say nuther."

When Nancy did come down she listened a moment to the sound of the roaring fire, then with a soft step and eyes full of wonder she drew near to the door of the best room. She stood on the threshold a moment, her eyes opening wider and wider; then she caught her breath. "Father, father," she exclaimed. "Did you do it? O father!" And then Nancy was in his arms and it was fortunate for Mr. Cary that his wife was near or there might possibly have been a sad ending to all this happiness. As it was, Nancy's father was hugged far beyond what was comfortable.

"There, there, that'll do," he said, as soon as he could speak. "You ain't seen the rest of the things yet."

When Nancy took up the book and saw her name scrawled clear across the first page she just sat down and cried.

"There, now," said matter-of-fact Mrs. Cary, "you should have kept that poetry book till after breakfast. She won't eat a mite."

Holiness is an unselving of ourselves.—
F. W. Faber.

Closet and Altar

Stand in awe and sin not; commune with your own heart and be still.

All true Christians must be like Noah's ark that was pitched within and without. They must have a holy inside and a holy outside, their profession and practice must agree together.—John Mason.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for any one's sake.—Drummond.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear;
He loveth always, faileth never,
So rest on him today, forever!

He who hath made thee nigh
Will draw thee nearer still;
He who hath given the first supply
Will satisfy and fill;
He who hath given thee grace
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end;
He loveth always, faileth never,
So rest on him today, forever!

—F. R. Havergal.

God is with us on this down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. We cannot see him, but he, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then to those who are not afraid to hear the words of the apostles about the actual and real presence of God and his Christ with all who yearn for it.—Alfred Tennyson.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray for and God will give it you more abundantly.—E. B. Pusey.

Bless and preserve me this day both in my soul and body, in my going out and coming in, and in all that I shall set my hands unto; keep me from all evil, but especially from sin, and quicken me by thy grace unto every good work, that so I may serve thee with a free and cheerful mind, and make it my meat and drink to do thy blessed will and improve more and more in all those habits of virtue which are requisite to fit and prepare me for the happiness of heaven. These mercies and whatever else thou knowest to be most convenient for me I do humbly beg in the name and for the sake of Jesus Christ, our Mediator and Advocate, who maketh intercession for us and bath given us confidence to come unto thee in his name. Amen.

Mothers in Council

QUESTIONS FROM MOTHERS

In reply to our request that mothers would send a postal to the Home Editor, stating their most perplexing problems, we have received several interesting communications. We hope in the future to print in The Home articles on some of the subjects which our correspondents have suggested, but in the meantime we propose to publish in these columns a few of the questions received, in the hope that the readers of Mothers in Council will help each other out of their practical experience. The more personal the replies the better. If you have any light on a problem that is troubling a young mother let us have the benefit of it through this department. If you have theories which have worked successfully in your own family concerning methods of discipline, physical, mental and spiritual culture, household economy or kindred vital matters, they would be read with interest. Here, also, is the place to propound questions, for we are anxious to make this department an open parliament for parents.

"The most difficult problem to me is to regulate the friendships of my children in order to exclude not only evil but inferior associations and to promote the highest influences. The difficulty lies in the fact that in ordinary surroundings this matter is to a certain extent beyond one's control. One has to subdue and correct influences that cannot be rooted out of the neighborhood."

"How should a child not in perfect health (five years old) be punished for speaking in a cross, impatient manner to a parent?"

"I am a new subscriber and thankful for the invitation to tell my wants. My most perplexing problem is an eight-year-old boy who won't mind if he can help it, even little trifling things. He has always been a delicate child, having had infantile paralysis, and, of course, was very nervous and hard to manage and has been humored to a considerable extent, but now he seems well and stronger than ever before. He never lies to me when questioned as to disobedience, but always owns up, for which I am thankful."

"Do you think it advisable to let a child cry? My little girl cries when I tell her I do not think it best for her to do thus and so. Now, after trying in vain to divert her, do you think there is any harm in allowing her to cry until she is ready to stop?"

"At what age is it best to tell a very thoughtful child about Jesus, God, heaven, etc., and to begin the little prayer, and what prayer? The songs containing the word Jesus, such as

Jesus, high in glory,
Lend a listening ear,
When we bow before thee
Infant praises hear,

occasion such questions as 'Who is Jesus?' 'What is high in glory?' 'I want it,' 'I afraid of Jesus,' and the two-year-old daughter will not be put off, but will ask the questions over and over again. She prefers religious hymns sung to her at night rather than jingles. If a jingle is persisted in by the mother to avoid such deep thinking, the little one is unsatisfied and only settles down when a hymn is sung. What replies can be made to give the right idea of Jesus and at the same time not make the little brain work too hard. A bright spot on the wall she sometimes calls 'Jesus,' owing to a reply I once made her. I do not like all of the conventional 'Now I lay me.' The line 'If I should die before I wake' causes misery to many babies. What is a substitute?"

"My problem is a pretty big one, and I don't know that any one can give me light on it. What I would like to know is how one can

run a household economically so as to save something for the future from a not large income and yet exercise the grace of hospitality, dress one's self and family suitably and expend something on the higher demands of life—for books, lectures, music and travel. How to do this and yet not make the spending or saving of money an ever-present and absorbing interest, crowding out what should be so much more in our thoughts—the growth on earth of the kingdom of heaven—is this the question."

COMFORT FOR "D. B." AND OTHER BUSY MOTHERS

The appeal of our correspondent, who is distressed because, with five children to care for and her own housework to do, she cannot secure any time to herself, has called forth many replies, among them this private letter to "D. B.," which is so wise and comforting that we have begged permission to print it for the benefit of the many other mothers whose lives seem too full of practical duties to admit of spiritual or mental self-culture:

The winning frankness and sincerity of your letter is sure to bring forth a full measure of advice and suggestion from Mothers in Council. Others will know how to help; I want to sympathize. Those years when heart and hands are almost overfull make such large demands and, as you say, one hears so much about the duty of rest and self-culture.

Unfortunately, it is seldom the woman who has leisure who longs for the contemplative hour and season for spiritual refreshment. The people who need admonishment and advice are seldom the ones who give ear to it, I think. Your self-culture will come, probably is coming, all the time; as the children grow up, however you educate and influence them, they will certainly educate and influence you. Never fear but you will come out even with the lecture-attending, club-enjoying, up-to-date-read women who are free to indulge their tastes. To have catholic tastes is the great thing; to long for an hour's devotion is prayer and devotion, I suspect.

But I know how the multitudinous demands of any useful life overwhelm one at times. We don't dislike our work or want to shift it off exactly, but we do desire and need the breathing spells. Sometimes it seems as if nearly every woman had too much of something—too much monotony or too much dissipation, overmuch work or overmuch leisure. We are too flighty or too concentrated, too much at home or too often abroad. Yet, on the whole, women are much more favorably circumstanced than fifty years ago, and maybe we forget to count our mercies when we rebel over what seems hard.

I haven't doubt but you are doing as well as any one could; it is just that such seasons come in a mother's life. And as you say it is happy care after all, only the smooth talking you-ought-to-dos, coupled with one's own longings, sweep us off our feet now and then. You struggle to teach the little people self-reliance (and they are learning it too, only character growth doesn't make much show from day to day) and you study valiantly the religion of essentials—health, character growth and happiness. What more can a mother do? And, if the years are busy ones, they are happy ones too. Each little man and woman is growing every day a trifle more out of hand, and soon "Tom and Lucy" will not only collect their books for themselves, but help the others off to school. By the way, did you ever know an "only child" well? Children in larger families are so much sweeter and better. When Tom gets to college and Lucy into her young ladyhood, then you will know no longings for self-culture, for all the latest and freshest and brightest will flow into your home and brain, for you will be in touch with the times as only women so circumstanced can be.

But little children do "make constant demands." Why they wear one nearly to a frazzle at times, no matter how dear and bright they are. Indeed, the dearer and brighter the greater the temptation to indulge them and the greater their capacity for inventing mischief. Did you read of those sweet, idealized little Blossoms in a late *Congregationalist*? Of the baby who curled up in a soft little bundle and went to sleep by its lone self while mamma read Wordsworth, and the unheard of older Blossoms who were properly booted and umbrellae without a word from mamma before they went out to play in the puddles? Probably the baby slept two hours and all night beside, and no one fell down in the mud and the parlor was never out of order or dusty or the cake heavy.

Yet we do need the ideal to aim towards. And your ideal mother, who is early to bed and never overworked, who reads and reflects and cultivates her mind, is a very useful person to you, I suppose.

A. M. T.

CURIOS BIBLE SPECIMENS

In the line of Sunday occupations for children, as well as a valuable object lesson for the younger pupils in the Sunday school, we would suggest Bool's Bible cabinet, prepared by a native Armenian preacher, Rev. A. M. Bool, now living in Melrose, Mass. He has collected specimens of articles often referred to in the Bible, such as myrrh, balm of Gilead, cassia, lentils, manna and the like and encased them in glass vials that fit into a neat box. They are attractive objects for children to handle, and there are numerous ways in which they can be made serviceable with the end in view of illustrating Bible history and Bible truth.

Practical Points

A novelty at recent dinners was the serving of salted popcorn in place of salted almonds.

Cold tea and soaked leaves are said to be excellent for cleansing and brightening the inside of cut-glass water bottles.

Macaroni and spaghetti ought to appear often on our tables, for they are most nourishing forms of wheat. This food is made of the best wheat flour, which is said to be more digestible in macaroni than when made into bread.

It is worth knowing that if salt fish is wanted quickly, the fish is freshened much sooner if soaked in milk. It is also a good plan to soak over night in milk the slice of ham for the morrow's breakfast if one suspects that it is too salt.

The modern kitchen table has, besides two ordinary broad drawers, one large drawer in the form of a half-circle, the deepest part measuring about sixteen inches, which provides the housekeeper with a convenient receptacle for many large utensils.

A piece of old kid makes the best and strongest loop to sew on winter coats and wraps by which to hang them. Use an old kid glove, cutting a narrow strip in the best part of the leather, roll into this a piece of coarse string, sew together neatly and attach it to the garment with strong thread.

The laundering of laces requires much time and pains, but if a woman is fond of the pretty finery she must pay the penalty, unless she can afford to discard what is soiled. Better than the old-fashioned way of basting the delicate fabric around a bottle before washing, is to take the lace, after it has been soaked in soapy water until clean and dipped in a solution of gum arabic (or sugar and water if gum arabic is not at hand), and pin it out on the ironing board or kitchen table while it is damp. A multitude of pins will be needed to smooth out all the delicate loops and embroidery. If one cannot spend time for this, try spreading the lace on a piece of glass, as is often recommended for delicate handkerchiefs.

The Conversation Corner

AS Athelstane in Australia furnished us a picture in last week's Corner, following Auburndale in America, we will go to another great division of the earth for our present illustration. I do not mean literally that I went to Amanzimote in Africa to get this cut, for I found the original photograph on Mr. Swett's table in the American Board Rooms, but the "animals" reside in Africa. The "old white hen" looks more familiar than the laughing birds of Australia, and the young white boy seems very natural—no doubt he does the laughing for both! I do not know much about him, except that his father and mother are missionaries among the Zulus, and that his name is Paul—perhaps called so from the first missionary that went from Asia to Europe, perhaps from the famous old president of the Transvaal Republic. I "guess" that he is about half-past two in age and that he is a good-natured, happy little boy—else he would not be feeding the hen so tenderly! We will make him an honorary member of the Corner, at any rate, and when he is big enough he can speak for himself. He is not our first member, however, in South Africa, for Leonard G., another missionary boy, joined us several years ago, although we have not heard from him for some time.

I have read in the "Missionary Herald" during the last year two articles about that mission, one of them giving a remarkable account of the wonderful Christian work in the girls' school and the boys' seminary near Paul's home. I think we shall be all the more interested in such accounts in the future when we remember that we have a little member right there. The only other representatives from Africa at hand are a fine picture of the Sphinx (with the Pyramids in the background), which came yesterday, and a letter received this morning from a gentleman in Pennsylvania, saying that he would like to "become one of a party to make a trip to the Pyramids." As he was one of the gentlemen in our Hermitage party, mentioned two weeks ago, who entered General Jackson's bedroom, I tremble—what if he should chop off a chip from Cheops?

LONGWOOD, FLA.

Dear Mr. Martin: I want to become a Cornerer. I am ten years old. My father is a home missionary. I have been reading the Corner for several years. My cat, Don Quixote, catches rats, rabbits and quails. I must close.

GEORGE H.

Is it because Florida is so near Cuba that cats are given Spanish names? Does George call his dog Sancho Panza?

FORT HENRY, N. Y.

Dear Mr. Martin: I got the Corner certificate and was very much pleased with it. There is snow on the mountains around us. Chester says a great many words now. I am nine years old and Chester is two years old. I study in school spelling, reading, arithmetic, writing, history, language, physiology and geography. Our school is a private school. We have eight in it.

WARNER MCL.

I do not quite see how one small head can carry all those studies, but perhaps Warner does not have to recite in all of them every day. When I see the children after their Christmas vacation merrily going to school, it almost makes me wish

I were a boy again—to learn once more, with all the modern maps and pictures and apparatus, the studies which now I see the importance of. I have been trying ever since the new year came in to remind you boys and girls that it is a new year, and a time for new things! Probably you see that in the old year some things were not quite as they ought to have been, in your study, in your plans, in your character. Then "turn over a new leaf" before January is finished. I happened to be thinking of different events of long-time-ago, the other day, and wondered that so many of them came between 18— and 18— (I will not give the dates, but they were exactly ten years apart), until it flashed upon me that those ten years were when I was from ten to twenty—and then I reflected that the decisive and important things in a person's life belong to those years. So think it over well, and remember that you are making yourself now—be sure and do it

for brain work, it is not a cleanly habit, and its usual tendency is towards the drinking habit, which ruins so many youth. Ask your father, your mother, your pastor, your physician if it is not so—and don't go against the judgment of all these friends. A correspondent of our Corner recently gave me his experience. I will not give his name, but he is an M. D., is seventy-five years old and lives between the Atlantic and Pacific Oceans.

. . . There has been a great improvement in my health since I gave up smoking. My supply of tobacco happened to fail me at the close of Thanksgiving Day in 1895. I resolved not to get a further supply, and I have not puffed pipe, cigar or cigarette since. After a while I found myself becoming gradually more alert [etc.]. . . I believe much of the degeneracy noted in native New Englanders and others is due to the use of tobacco. More than that, I look to the use of the weed as the source of several diseases; among them looms up the dreaded Bright's disease, which is far more frequent now than it was fifty years ago.

If this strong testimony will lead one reader to stop his "puffing," I shall be glad I ventured to print it. "Dare to do right."

Mrs. Martin

Corner Scrap-Book

A Broken-Legged Hen. One sees curious bits of news in the daily papers, sandwiched in among the doings of Congress and affairs in China. Here is one which goes well with our picture. A hen in Williamstown, Mass., went up in a tree and then came down again. In lighting on the ground its leg was broken, but its owner took it in and applied splints and bandages, so that the hen recovered and was able to walk again—as I understand it—with the aid of crutches. That was certainly better (for the hen) than to put the poor creature "out of her misery"—and into a chicken pie.

A Broken-Legged Dog. Some one has sent me a cutting about a handsome spaniel in Malden whose leg had been badly broken. His master took him to a surgeon, who succeeded in setting the leg. Although it was quite painful the dog bore it manfully, and did not disturb the dressing until the doctor removed it. The doctor saw no more of his patient for two years, when one morning he heard a loud scratching at his office door, and, when he opened it, found his old patient, the spaniel, who wagged his tail by way of grateful recognition. He then introduced a dog friend, a black and tan, who had a round French nail driven through his right paw. The doctor invited both dogs into his office, removed the nail, and both dogs trotted off in a happy way. The physician's name is given—Dr. John Langdon Sullivan—as authority for the remarkable story, else we could hardly believe it.

A Christmas Speech. The father and his three children were to give a Christmas present to the mother, and the youngest was selected to make the address of presentation. She prepared it carefully and delivered it thus: "Dear mamma, this gift is presented to you by your three children and your one husband."

Getting a Christmas Present by a Text. A girl was away from home at Christmas time—not this year, but long ago—and was surprised and saddened at having no remembrance from home. She wrote about it to a near friend, quoting for her consolation the promise, "When my father and mother forsake me, then the Lord will take me up." The quotation reached the forgetful parents and the girl received her present.

L. H. M.



LITTLE PAUL AND HIS HEN

THE SUNDAY SCHOOL

LESSON FOR JAN. 30

Matt. 6: 5-15

How to Pray

BY REV. A. E. DUNNING, D. D.

"The kingdom of heaven is at hand" was the theme of the preaching of Jesus. It was natural that he should tell those whom he invited to enter into the kingdom that they could hold communion with its King. He did not explain the philosophy of prayer. He did not place limitations on God, declaring what he could do and could not do in response to requests from his children. But he assumed that they would pray, and taught them how. That is the wise way for parents and teachers to follow. Luke says that the disciples, having seen Jesus praying, asked him to teach them to do as he had been doing [Luke 11: 1], and that in answer he repeated to them the prayer which Matthew gives in this lesson. In this case he prefaced the words of prayer by brief counsels.

I. *Pray unostentatiously.* The contrast is great between Oriental and Western countries in the matter of expressing religious feeling and conviction. In the West men are reticent concerning personal religious preferences. In the East the first question often asked of strangers is, "What is your religion?" Jews, Christians, Mohammedans, by their garb, habits, associations and words, declare whom they follow and worship. They worship so publicly and often so ostentatiously that they seem to have as much thought concerning the impression of their prayer on men as of its effect on God. I have seen men and women wrought almost into a frenzy of devotion when others were looking on, who became quite indifferent as soon as they thought they were alone.

To those familiar with such persons our Lord's counsel was more impressive than it can be to us, not to pray in order to be seen of men. Yet perhaps few of us realize how completely our business is with God, in prayer. A minister told me that he once prayed with a wicked man who was deaf, stating frankly his sins and his need. When at the close the deaf man said, "I didn't hear a word," the minister was startled by remembering how much his thought had been occupied with the man and how little with God. Prayer is genuine in proportion as it is free from all thought of affecting men's opinion of us, and in proportion as it is filled with the sense of our relations with God. Those who go through forms of prayer that they may impress men by their devotions get what they seek. Those who pray to God get what they seek [Matt. 7: 11].

II. *Pray secretly.* No one can tell others all that he can tell to his heavenly Father. In prayer our business is with God and with him only, though it may be done in the company of praying men. Jesus taught his disciples to have deliberate, systematic habits of prayer. If we would follow him we must have a place and time for daily communion with God—some inner chamber where we may meet with him alone. There we should without reserve lay our thoughts and motives before him. We should look backward to that time during the day, and forward to it in the next day. I have known men of great responsibilities, whose counsel was sought by many, who allowed no pressure of work to rob them of that secret hour with God. I am sure it gave them power with men and kept them true to high service for men. The teacher who can build up the habit in his pupils of daily secret prayer can send them into any business they may be willing to undertake with confidence that they will prove worthy of trust.

III. *Pray intelligently* [vs. 7, 8]. Know God. The heathen do not know him, and therefore they make mistakes in prayer. They think that the more time they spend and the more words they utter the more favor they will get from God. Some Christians make

the same mistake. I once heard a Roman Catholic priest say to his congregation that fifty repetitions of the Lord's Prayer would please God as much as doing penance for a year; and I was present when he led them in fifty repetitions of that prayer. Vain repetitions do not gain any one a hearing from men; much less do they secure attention from God. But while much speaking adds nothing to prayer, much praying wins his blessing. The parables of the widow and the unjust judge [Luke 18: 1-8] and of the friend at midnight [Luke 11: 5-10] show us that persistence in prayer in the right spirit is never without reward. It is not necessary for us to inform God of our wants, for he knows them already. But it is necessary that we should confess that we have found out our wants and that we come to God as our Father because we believe that he can and will satisfy them [Heb. 11: 6].

IV. *Pray according to the example which Jesus gave.* Faithful study of what we call the Lord's Prayer will enlarge our ideas concerning communion with God. It will help us to understand:

- That God is our Father. His kingdom is a family. All the education to obedience through the affections in the family helps us to know how to approach him. He is ready to listen to each one alone. In the closet we may meet God. Yet he is the Father of all the members of the household, and therefore they are united one to another.

- That he is holy. As Moses was commanded to put off his shoes when he stood before the bush, so we must be in the spirit of reverence in order to commune with God.

- That our ruling purpose, if we would pray to God, must be to help forward the perfection of his kingdom. For this purpose he sent his Son into the world. For this we live, and the genuineness and completeness of our obedience to him is our service in bringing his kingdom near.

- That our life is sustained by his gifts. Daily bread comes from him. Therefore, whatever our business, we ought always to be working for him.

- That right feeling toward men is necessary in order to communion with him. If we hate any of his children, we cannot have fellowship with him.

- That he can strengthen us for conflicts into which we must enter, and provide for our escape from the enemy of our souls. God never allures his children to evil, for that would be contrary to his nature, but he often leads us to suffering which tests us, even as the Holy Spirit led Jesus into the wilderness to be tempted of the devil. When for his glory and to fit us for greater service he exposes us to such tests, then do we always need to pray, "Deliver us from the evil one." And we may be sure that prayer will be answered [1 Cor. 10: 13].

I do not think that by this prayer Jesus so much meant to teach a form to be repeated as to unfold the nature and preciousness of communion with God and to show who could have it. Its conditions are summed up in the two great laws on which hang all the law and the prophets—love to God and our neighbors. Only those who love God can talk with him. That we know. But we do not so readily realize that no one can love God who has not love for his neighbor in his heart. Therefore the Great Teacher has laid solemn emphasis on the necessity of a forgiving spirit in order to have access to God.

What lovable men and women they are who forgive as they are forgiven; who are in bondage to none, but by love serve all; who do the will of God because they are like him and live in the consciousness of his approval; who talk with him of all their concerns in the steadfast consciousness that he hears them and treats them as his beloved children.

Delegates to the World's Sunday School Convention in London next July may secure passage from Boston to London and return for less than \$90. Don't you want to go?

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LITERATURE

BOOK REVIEWS

FORTY-SIX YEARS IN THE ARMY

This volume, by Lieut.-Gen. J. M. Schofield, is another important contribution to the literature of the War of the Rebellion and to narratives of American history during the intervening period. It is less polished in style than some similar volumes, but its simplicity and sincerity render it at once lucid and interesting, although a considerable portion of it is occupied by detailed accounts of specific campaigns, and even actions, which are more for the benefit of military than civil readers. It is frank and fearless in statement, and contains many criticisms upon the policies and actions of other soldiers and also refers occasionally to acts of injustice inflicted upon the author by this or that superior or fellow-soldier. But the writer always takes pains to make it plain that his frankness is due to his sense of justice and his desire to put on record for the benefit of posterity actual facts as he knew them rather than to any mere desire to vindicate himself personally. He might have been less blunt sometimes in his expressions, but he hardly could have shown a better spirit.

It has been his good fortune to be identified with the army during what in many respects has been the most important portion of our national history. He is a West Pointer and has served in all parts of the country. He did distinguished service throughout the Rebellion, was prominent in the negotiations for peace, held an important position in connection with the pacification and reconstruction of the South, has served his country honorably in at least one special foreign mission, has been the head of the academy at West Point, has been Secretary of War and has done much to correct abuses in the relation of the army and the Government. Few men of his day have done more honorable or more diversified service to our country, a fact in which he has the right to take honest satisfaction during his closing years.

His volume throws much light on the condition of things in Missouri and the Southwest at the outbreak of the Rebellion, in regard to which some confusion has existed, inasmuch as many men were prominent, each having his own adherents and no two of them often agreeing as to the proper policy to be pursued in either civil or military matters. General Schofield appears to have been of much service in correcting disorderly tendencies and in crystallizing and rendering effective the union sentiment. Most of his military service was in the middle section of the country, and his chief Confederate antagonist was his former West Point classmate, General Hood. He served under General Thomas, and his observations upon the character and policy of this commander must be of large value to the future historian. They are not wholly complimentary, but are consistent with entire loyalty to General Thomas both then and ever since.

His comments upon the wisdom of General Sherman's famous march to the sea also are significant, and in this connection should be emphasized the good sense of his emphatically expressed conviction that the way to conquer an enemy is not primarily by capturing his outlying forts, even though they be important, nor ordinarily by the policy of gradually crushing him by slow advances, but, having made thorough preparation, by seeking and if possible defeating his armies actually in the field. For example, instead of taking the trouble to capture Charleston, Savannah, Mobile and similar strongholds of the Confederacy, he would have bent every energy to defeating Lee and Hood. Military opinions have differed in this matter, but there is little doubt that General Schofield is right, and we believe the best military judgment now inclines strongly to support him. Some readers

may think that too much space is devoted to the details of campaigns and battles, but they should remember that to supply materials for military history is one of the chief objects of the work, and that these chapters cannot fail to be of special value to military leaders, to whom the whole book must appeal more strongly than to any others.

His characterization of his fellow-soldiers and of those in the Confederate ranks are most suggestive. He says comparatively little about the latter, however. But he has much to say about Grant, Sherman, Sheridan, Thomas and many minor officers, together with some comments upon Generals Hooker, Halleck and other department officials. The political control at Washington, which too often interfered with the management of the army, was as obvious to him as to others, and is condemned by him as strongly as by any one else, and his admiration for General Grant is based in no small part upon the latter's determination to command in fact as well as in name. It is evident now that General Schofield's plan for the reconstruction of civil government throughout the South was much wiser than that which actually was adopted. It is a great pity that it did not prevail at the time. It had many advocates, but was overruled because of supposed political considerations. His relations to the expulsion of the French from Mexico, which, although it took the form of a voluntary withdrawal, was really compelled by our Government, was close and vital. And he conducted himself, serving on a special mission for that purpose, with the highest discretion and delicacy. He would have made a good foreign minister.

It is to be hoped that his suggestions for the improvement of our seacoast defenses may not go unheeded by those in authority. Something has been accomplished already, but much yet remains to be done, and his suggestions as to the necessary increase and improvement of the army are equally important. Without a trained army sufficiently large to man our fortifications, these would be of comparatively small value for a long time were we to be invaded. No volunteers, however zealous, could be worth much until a considerable period of time had elapsed. His estimate of the importance of national forces in dealing with mobs also must not be overlooked. It is based upon common sense as well as upon ample experience, and, for our own part, we heartily indorse his recommendation of some measure of military education for all our young men. We have no fears of the evil results therefrom which some people anticipate. In a nation like ours every good citizen not only should understand the theory of government and endeavor to become an enlightened and conscientious voter, but also should be trained to bear arms, if need be.

In this connection we desire to express our approval also of his position in regard to the unity of the headship of the army. Anything more absurd and dangerous than the condition of things which has existed for many years until a short time ago, as the result of which two or three men could issue orders to the United States army independently of each other, hardly can be imagined. It is essential to the usefulness of an army that it have one recognized head, and under our form of government the President is that head, as General Schofield insists. It might be better if a man of military education always could be the head of the army, and practically in time of war the general-in-chief must act as such. Nevertheless, the President is his superior, and ordinarily no harm can come from his official supremacy, and the Secretary of War ought to be an executive officer and an adviser rather than the commander. Under no circumstances should the adjutant-general be allowed to issue orders as though he were commander-in-chief. All in all, this is an extremely valuable work, and one for which the thanks of the nation are due to the distinguished author. [Century Co. \$3.00.]

A JOURNALIST COMMEMORATED

It seldom falls to the lot of men belonging to what has come to be known as the Fourth Estate to be immortalized in biography. Indeed Dr. Robertson Nicoll claims for his volume, *James Macdonell, Journalist*, that it is perhaps the first life of a journalist, pure and simple, ever written. We do not think that this claim can be substantiated, but in any case it is fortunate for the craft that so worthy and distinguished a representative has been made the subject of such an interesting and discriminating memoir. James Macdonell, who died in London in 1879, was one of the prominent members of the staff of the *Times*—a position higher than which few newspaper men ever climb. He died in the harness, the ink on the pen with which he wrote his trenchant leaders being hardly dry. He was a Scotchman with a rich intellectual and spiritual inheritance, with unusual natural aptitude for acquiring and utilizing information, with a keen philosophical mind and a personality which blended those romantic and sturdy traits that appear in the best representatives of the Scottish race. He began his newspaper career in Aberdeen, continued it in Edinburgh and Newcastle, and brought it to a finish in London, serving for several years on the *Daily Telegraph* and being summoned thence to the *Times*.

The volume passes in review the various stages of Mr. Macdonell's life, told largely in his own letters, into which he put the same beauty and force of style that marked all his work for the public. Dr. Nicoll, in our judgment, might well have edited somewhat more sharply certain of these letters, which occasionally run into trifling details. We fail, also, to see the relevancy of so extended a characterization of William McCombie, the great Aberdonian editor by whom Mr. Macdonell was trained. Undoubtedly he was one of the great Scotchmen of his generation, but the biography would have gained in directness if his work and his influence over Macdonell had been summarized in fewer pages. The biography, however, accomplishes its end satisfactorily in bringing before us a man who, had he lived longer, must have extended to this country the reputation already established in England. He was pre-eminently a man of the world, in that he had wide sympathies with differing types of thought and humanity. He knew intimately such men as Professor Blackie, Goldwin Smith, Froude, the late R. H. Hutton, and, across the channel, such eminent Frenchmen as Taine, Guizot and Renan. In London he kept himself open to the play of all those influences which there give to life such absorbing interest, and when, on two occasions, his paper sent him to Paris for sojourns of several months, he entered as completely into all which the French capital had to offer to stir his imagination and influence his thinking. French history had always possessed a keen fascination for him, and he made himself such an expert that in many European capitals his editorials were awaited eagerly.

Incidentally this memoir illustrates the methods and aims of English journalism, emphasizing in particular the amount of care and special preparation requisite for producing the leading editorials which appear in the great papers. Mr. Macdonell's early death, at the age of thirty-seven, was plainly due to overwork. He never spared himself, either professionally or personally. His home life was all that any man could crave, and when he passed on he left a great circle of sorrowing friends, who felt that a master in his profession and a rare Christian gentleman had been cut off before his time. [Dodge, Mead & Co. \$2.75.]

RELIGIOUS

The third edition of the *Emphasized New Testament* [John Wiley & Sons], by J. B. Rotherham, is out. It was published first in 1872 and again in 1878. The dominant characteristics of the earlier editions are preserved

here, but the Greek text followed is no longer that of Dr. Tregelles, but the more recent edition of Wescott and Hort, and the idiom has been a little softened and a few minor changes have been made. The result is a handsome volume, the purpose of which is to enable the reader to understand the text of the New Testament more readily than in the use of the ordinary edition. The signs which are used to convey the supposed meaning look a little confusing at first, but are soon mastered, and then the use of the text becomes easy. The only question likely to arise is whether the editor's interpretation, as indicated by his phrasing and emphasis, is necessarily the true interpretation, and sometimes differences of opinion will exist. For our own part, we never have found the significance of the Bible sufficiently obscure, except in occasional passages, to render the need of marks of emphasis imperative, and, where the meaning does lack clearness, ordinarily some study of the original text is necessary and dependence upon marks of emphasis quite insufficient. We do not undervalue the help which they supply, but considerable training must be necessary in order to make evident to others, at any rate, the interpretation suggested to one's self by such indications. Any honest endeavor to promote a better understanding of the Word of God, however, deserves commendation when it is made intelligently and in a scholarly fashion, and we have no doubt that many Biblical students will welcome and profit by this work.

A volume on *Daniel and the Minor Prophets* [Macmillan Co. 50 cents], in the Modern Readers' Bible, appears to be the work of Dr. R. G. Moulton, the editor of the whole series. The skill which he has exhibited both as an exegete and an editor in the other volumes is here illustrated afresh. His treatment of these successive books is brief and terse, but that of a master. The volume resembles, in all its essential characteristics, its predecessors in the series, and worthily finds its place with the others.

The Morning Watch, or Thoughts for the Quiet Hour [United Society of Christian Endeavor. \$1.00] is a compilation by Belle M. Brain. It contains selections for each day in the year, a text of Scripture and an extract from the utterances of some eminent Christian being arranged upon each page. Rev. Andrew Murray, Dr. F. E. Clark, Miss Havergal, Spurgeon, Rev. F. B. Meyer, Prof. Henry Drummond, Dr. Cuyler and other eminent authors of devotional literature are the sources from which the compiler has gathered her selections and her book answers its purpose successfully.

The Legend of the Thorn Road [James Pott & Co.] is a short religious allegory full of a tender spirit and making helpful impressions.—The Pilgrim Press has issued a tasteful little pamphlet for the young, *Treasure Texts* [4 cents], compiled by Dr. M. C. Hazard and worth the study of old as well as young; and also a form for a *Baptismal Certificate*, a little booklet tied with white silk, having on the cover a well-executed picture of the presentation of the Christ Child in the temple. The baptismal covenant is followed by the baptismal certificate.

POETRY

The Habitant and Other French Canadian Poems [G. P. Putnam's Sons. \$2.50], by W. H. Drummond, is of the more importance because of the fact that there is so little literature, comparatively speaking, relating to the people whose verse the poet undertakes to reproduce, a people, moreover, so largely represented in this country, especially in New England, that there ought to be a general and growing interest in all which concerns them. The dialect, as here illustrated—a mixture of French and English, consisting chiefly of English words in the French idioms and construction—is not specially musical, but Mr. Drummond handles it with considerable skill and his verses do not lack something of true

melody, and the sentiments of the people in many different circumstances is successfully rendered. The author has done good service in enabling them to speak for themselves. The book is one which, apart from its poetical quality as well as on account of it, should interest a large body of readers. Dr. Louis Frechette has furnished an introduction and Mr. F. S. Coburn a number of excellent illustrations.

In *The Old House* [E. R. Herrick & Co. \$1.00], by Grace D. Boylan, are a number of short poems and sketches which are readable and prettily illustrated.—Another book of poetry, *Hymns and Verses* [Westminster Press], by L. F. Benson, pleases us by its simplicity and tenderness of feeling, by the felicity of its translations, so far as one is able to judge of them, and by the agreeable flow of its miscellaneous verse more secular in character. The author has the poetical gift and in an unpretending but genuine way has earned sincere praise.—*A Mince Pie Dream* [E. R. Herrick & Co. \$1.25] is a book of children's verse by Emily D. Ellis, with pictures by Blanche McManus. If the nature of one's dream depends upon one's pie, we should infer from the earlier portions of this book that the author had indulged in a somewhat indigestible specimen of that delicacy, but that her later visions were prompted by pie of a more safe and pleasing quality. The children will relish the book thoroughly. The poetry is artless and simple, but answers its purpose very well. The pictures are striking and brilliant. We have liked the artist's illustrative work wherever we have seen it.

STORIES

An Imperial Lover [A. C. McClurg & Co. \$1.25], by M. Imlay Taylor, introduces the reader to the court of Peter the Great of Russia, and describes the rivalry in love of the czar himself and a young French officer. The heroine is a Russian maiden of noble family and lovely character, and many distinguished historical personages of the time are introduced in the plot, which abounds in thrilling scenes and adventures and is intensely exciting throughout, although it contains nothing unwholesomely sensational. The picture of the character and the court of the great czar is well drawn and is undoubtedly faithful to life, and the alternations of his preferences for one or another of the great leading nobles are of historic as well as dramatic interest, because such favoritism has undoubtedly almost ceased to exist in the European courts of the modern time. The book ranks with first-class historical novels, although it is less pretentious and elaborate than many of them.

John Oliver Hobbes is the author of the *School for Saints* [F. A. Stokes Co. \$1.50]. The influence of Lord Beaconsfield's novels is the most conspicuous thing about this story. We have never seen a closer resemblance between the writings of an author and those of one of his admirers than in this instance. We acquit the present writer of an intent to imitate Lord Beaconsfield, who, by the way, appears as a character in the book. But the resemblance of style, both in respect to thought and its phrasing, is sometimes striking. This novel is too long drawn out, and deals too much with the inner consciousness of the characters without being sufficiently profound to take a high rank as a philosophical study. And while there is in it considerable incident, some of it exciting, the construction is unskillful and the style lacking in terseness and force. Yet there is considerable interest in the delineation of the characters of the heroines. Lin McLean is an American cowboy and represents the best type of that now historic character, and his adventures, which often are amusing and sometimes awaken genuine sympathy, are spirited and abundantly worth being related. One receives lifelike glimpses of frontier Western life which must disappear before many years, and which deserves to be put on record thus for the benefit of the future.

Another pleasant Revolutionary story is a *Daughter of Two Nations* [A. C. McClurg & Co. \$1.25], by Ella G. McClelland. It is partly a story of France also, for the heroine is a young French girl, the vicissitudes of whose life bring her to Pennsylvania, where she is brought up in a Quaker family during

the Revolutionary period. The special charm of the book, and it is very real, lies in the winsomeness of her character and the blended delicacy and strength with which her picture and that of one or two others are drawn. The book is illustrated.

The Truth About the Trouble at the Roundstone [Pilgrim Press. 50 cents] is another story by Dr. W. E. Barton. It describes scenes and people in the Tennessee region, which he already has made pleasantly familiar to so many readers. It is strong in the delineation of the severer and more rugged, as well as of some of the more beautiful, traits of human character. It is wholesome preaching veiled in the form of a bright story.

The Camp of Refuge [Longmans, Green & Co. \$1.50], by Charles Macfarlane, is one of the new Library of Historical Novels and Romances, and its mission is to represent the time and reign of King William I. of England. It is less widely known, especially to Americans, than one or two preceding volumes in this library, which we recently have noticed, but it is full of historic and other interest, and abundantly deserves its place in the library. We commend it to young people as well suited to give them real pleasure while it also introduces them intelligently to historical scenes and events of no little interest.

Threads of Life [Lamson, Wolfe & Co. \$1.00], by Mrs. Clara S. Rollins, is more a psychological study than a story. One hardly can say that the characters lack a certain individuality, yet certainly they fail to take any strong grasp upon the reader. They appear and disappear pleasantly enough, and go through the motions of their parts, but somehow the story leaves only the slightest impression. If it were merely a simple society sketch it might pass muster as being a fairly good one, although by no means striking. But it is an attempt to be more, and it does not succeed.

Don Luis' Wife [Lamson, Wolfe & Co. \$1.50], by Lillian H. Shuey, a short romance of the West Indies, is stated to be based upon fact. It contains an account of the experiences of a New England girl who married an attractive and wealthy man from San Domingo. It explains the perils of such a union, owing to the possible refusal of the foreign authorities to recognize the validity of a marriage performed in this country. The heroine's sufferings and their outcome are described in a graphic and readable manner and the conclusion of the story is comparatively satisfactory.

A Bunker Hill Failure [Pilgrim Press. \$1.00], by Anna F. Burnham, is one of those sprightly, wholesome, sometimes touching and always telling stories which young people read and remember, and which go far to shape character aright. The author understands young people and knows both how to describe them and how to interest them, and the publishers have issued this book in tasteful form and with some illustrations.

Six short stories by Owen Wister, most of which have already been published in *Harper's Magazine*, are collected in *Lin McLean* [Harper & Bros. \$1.50]. Each story is complete in itself but they all relate to the same hero, and they form a substantially unbroken narrative. Lin McLean is an American cowboy and represents the best type of that now historic character, and his adventures, which often are amusing and sometimes awaken genuine sympathy, are spirited and abundantly worth being related. One receives lifelike glimpses of frontier Western life which must disappear before many years, and which deserves to be put on record thus for the benefit of the future.

In Middleway [Copeland & Day. \$1.25], by John W. Patch, are nine tales of a New England village. They are well drawn, they relate to the same village and the same people, their spirit is sweet and wholesome throughout, they teach unobtrusively yet effectively many useful lessons and they are examples of

good literary work. There is much in the book which is really delightful and it is certain to be popular.

Jimty and Others [Harper & Bros. \$1.50], by Margaret S. Briscoe, is a collection of nearly or quite a dozen short stories, many of which deal with the South and its people. They describe a number of different types of individuality in some peculiarly fresh and striking circumstances. The author is a gifted writer and has a genuine sense of humor, as well as descriptive powers of a high order. There are some unusually striking passages in these stories and the book, as a whole, ranks high in its class.

MISCELLANEOUS

Java, the Garden of the East [Century Co. \$1.50], is a volume of travel by Eliza R. Soldmore. It is the most comprehensive and careful account of Java, its people, its antiquities, its products, its religion and its ruins which has come under our observation. The country is one less often visited with thoroughness by the traveler than many others, because of the prevailing impression of its discomforts and unhealthiness. One always thinks of it as characterized by a saturating, soaking dampness and heat which are as unpleasant as they are supposed to be dangerous. But the author, who had somewhat this impression of the country, was agreeably disappointed, finding it in general not only safe enough but eminently agreeable. She made somewhat extended tours throughout it and studied with considerable care the characteristics of the people, and the picture which she has drawn of it in these pages is enticing. She has the gift of the picturesque and graceful narrator and knows how to tell her story, even the statistical portions of it, with clearness and impressiveness. She writes vivaciously and enables one to realize in an unusual degree what she is describing. Many and excellent illustrations add to the interest of the book, and it is one of those volumes which the experienced traveler and the stay at home reader will enjoy to the full, and which intending travelers will do well to consult with care.

A new volume in the International Scientific Series by Dr. F. W. Edridge-Green is *Memory and Its Cultivation* [D. Appleton & Co. \$1.00]. It is a scientific study of the subject, dealing with the divisions of memory, mental faculty, special memories, variations of memory at different periods of life, particular conditions affecting the memory, and other appropriate topics in the first part of the book, and in the second distinctly with the cultivation of memory. The author claims that it is possible to increase the power of memory by certain devices, and we have often heard this asserted before. We have never known an instance, however, in which the effort of memorizing the method and applying the device was not almost, if not quite, as difficult as the memorization outright of the facts or other material desired to be remembered. And we have our doubts about his experiment, although we readily accept his statement that he has found it valuable. His discussion of the subject, at any rate, is extremely interesting and no doubt many readers will be stimulated by it to a useful self-culture along the line indicated.

Spain in the Nineteenth Century [A. C. McClurg & Co. \$2.50] is by Elizabeth W. Latimer, and is the last in the series of Nineteenth Century Historical Narratives. The author does not profess to be a historian but has written history none the less, although in a somewhat popular form. It is sufficiently historical to answer the purpose of a history of Spain for many readers, and the narrative, although fluent and interesting, seldom departs from the historical order. Its judgments are cautious and discriminating, so far as the author ventures to offer them, and the book gives a comprehensive and clear picture of Spanish history and life during recent years, without making any pretensions to be a scientifically critical study. It is illustrated with many portraits of prominent Spaniards.

Littell's Living Age [Living Age Co. \$2.25] contains the numbers for October, November and December, 1897, and illustrates afresh the attention and skill with which the publishers have made good their promises to render the *Living Age* a magazine of the largest value to the reading public. Its selections are skillfully made and illustrate a commendable diversity. And more than ever is it one of those magazines which the accustomed reader learns to look for and depend upon.

What a Young Man Ought to Know [Vir Publishing Co. \$1.00], by Rev. Sylvanus Stall, D. D., is one of the Purity and Truth series, and deals with the vital subject of physical self-culture and the development of pure and vigorous manhood. It is elaborate but simple and clear, plain-spoken but reverent, and one of the best treatises of the sort ever published.

The bound volume of *The Sailors' Magazine* [American Seaman's Friend Society], containing the issues for the current year, is the sixtieth volume in the series. It abounds in interesting material pertaining to its subject and the work which the society carries on so effectively. We recall no previous volume which has seemed to us so interesting as this one.

MAGAZINES.

McClure's Magazine [\$1.00] tells about the famous painter of children, Boutet de Monvel, by the pen of Mr. Norman Hapgood. H. E. Hamblen has a popular paper on The Life of the Railroad Man; Robert Barr furnishes a story, The Long Ladder, and a character sketch of Mark Twain; and a third paper of reminiscences of men and events of the Civil War by the late Charles A. Dana continues an interesting series. Anthony Hope's new novel, Rupert of Hentzau, runs on picturesquely, and the other contents of the number are worthy of their places.

The city of Lawrence, Mass., receives special attention in *The New England Magazine* [\$3.00], George H. Young supplying an excellent illustrated article about it. The Old Middlesex Canal, described by A. T. Hopkins, is another paper of considerable interest. Mary A. Greene has written about Gen. Nathaniel Greene, the Revolutionary hero, and other valuable contributions are: Two Years With a Colored Regiment, by Frances B. Perkins; The Forefather, a poem by Richard Burton; Dudley Leavitt's New Hampshire Almanac, by John Albee; Ideals of College Education, by F. S. Baldwin; and Boston's Penal Institutions, by W. I. Cole.

NOTES

— The new and cheap editions of *Quo Vadis* are being widely welcomed.

— *The Echo* is the oldest of the London half-penny—one cent—papers started some thirty years ago.

— The Howard Memorial Library of New Orleans possesses a wholly unique collection of works on Louisiana.

— The public library which ranks first in the United States in the proportion of its number of volumes to the population of its city is that of Springfield, Mass.

— Edgar Fawcett sees little in Rudyard Kipling's *Recessional* worthy of admiration, which judgment is easily explained, Mr. Fawcett being an agnostic, if not an atheist.

— It is settled at last that Mrs. Browning was born at Coxhoe Hall in Kelloe Parish, not far from London. A memorial tablet has just been erected in her honor in Kelloe Church.

— The successor of the late George Du Maurier on the London *Punch* is Phil May, perhaps the most talented black and white artist of the day. He is to work hereafter only for *Punch* and *The Graphic*.

— Mr. F. Marion Crawford is succeeding so well as a lecturer that his return to Italy has been postponed from February to May so

that a lecturing tour through the Southern and Middle States to the Pacific coast may be made.

— The Brussels Publishers' Congress recommends that henceforth a book be said to appear in a new edition only when a change is made in its text. In other cases they recommend the use of the word *tirage*, which may be rendered by "printing." For instance, a volume might be in its tenth thousand, its fourth printing, and its second edition at once.

BOOKS OF THE WEEK

Tuttle, Morehouse & Taylor. New Haven.
CATALOGUE OF YALE UNIVERSITY, 1897-98.

Dodd, Mead & Co. New York.
THE IDEAL LIFE. By Henry Drummond. With memorial sketches by Ian Maclaren and W. Robertson Nicoll. pp. 320. \$1.50.

THE MONKEY THAT WOULD NOT KILL. By Henry Drummond. pp. 115. \$1.00.

THE BOOK OF PSALMS. In the Polychrome edition of the Bible. pp. 237. \$2.50.

THE BOOK OF THE PROPHET ISAIAH. In the Polychrome edition of the Bible. pp. 215. \$2.50.

F. H. Revell Co. New York.

KOREA AND HER NEIGHBORS. By Isabella Bird Bishop. With a preface by Sir Walter C. Hillier. pp. 480. \$2.00.

CHRISTIANITY AND THE PROGRESS OF MAN. By W. D. Mackenzie. pp. 250. \$1.25.

PAUL A SERVANT OF JESUS CHRIST. By Rev. F. B. Meyer. pp. 203. \$1.00.

THE INVESTMENT OF INFLUENCE. By Newell D. Hillis. pp. 299. \$1.25.

K. R. Herrick & Co. New York.
SUGGESTIVE ILLUSTRATIONS ON THE GOSPEL ACCORDING TO MATTHEW. By Rev. F. N. Peacock. pp. 463. \$1.25.

SHAKESPEARE'S MEN AND WOMEN. By Rose Porter. pp. 239. \$1.25.

BEAUTIFUL WOMEN OF THE POETS. Compiled by Beatrice Harraden. pp. 171. \$1.25.

Macmillan Co. New York.
THE STUDY OF CHILDREN. By Francis Warner. M. D. pp. 264. \$1.00.

THE TEACHING OF MORALITY. By Sophie Bryant. D. Sc. pp. 146. \$1.25.

A. S. Barnes & Co. New York.
A CHRISTIAN ACCIDENT, AND OTHER STORIES. By Annie E. Trumbull. pp. 234. \$1.00.

INTERPRETATIONS OF LIFE AND RELIGION. By W. W. Battershall, D. D. pp. 283. \$1.50.

New Amsterdam Book Co. New York.

OLD LAMPS FOR NEW ONES. By Charles Dickens. pp. 344. \$1.25.

Funk & Wagnalls Co. New York.
A STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Edited by J. C. Fernald and F. A. March, LL. D. pp. 925.

A. C. Armstrong & Son. New York.
MUSIC FOR THE SOUL. By Rev. Alexander MacLean, D. D. pp. 388. \$1.50.

Longmans, Green & Co. New York.
FALKLANDS. pp. 193. \$3.50.

Burrows Bros. Co. Cleveland.

IMMORTAL HYMNS AND THEIR STORY. By Rev. L. A. Banks, D. D. pp. 313. \$3.00.

Sunshine Pub. Co. Philadelphia.

ALASKA. By Bushrod W. James. pp. 444. \$1.50.

A. C. McClurg & Co. Chicago.

A WORLD PILGRIMAGE. By J. H. Barrows. pp. 479. \$2.00.

Whitaker & Ray Co. San Francisco.
THE COMPLETE POETICAL WORKS OF JOAQUIN MILLER. pp. 330. \$2.50.

Johns Hopkins Press. Baltimore.
TENDENCIES IN AMERICAN ECONOMIC THOUGHT. By Sidney Sherwood, Ph. D. pp. 48. 25 cents.

PAPER COVERS

LA GUERRE DE L'INDEPENDANCE EN AMERIQUE. By M. A. Moireau. Edited by A. N. van Daell. pp. 59. 25 cents.

G. P. Putnam's Sons. New York.
JOURNAL OF SOCIAL SCIENCE, CONTAINING SARATOGA PAPERS OF 1897. pp. 207.

American Forestry Association. Washington.
PROCEEDINGS AT SPECIAL MEETINGS IN 1897. Clarendon Press. Oxford.

TWO LECTURES ON THE SAYINGS OF JESUS. By Rev. Walter Lock, D. D., and Rev. William Sanday, D. D., LL. D.

MAGAZINES

December. THE FORTNIGHTLY REVIEW.—NINETEENTH CENTURY.

JANUARY. NORTH AMERICAN.—BIBLIA.—YOUNG WOMAN.—YOUNG MAN.—TREASURY.—KINDERGARTEN REVIEW.—BOOK-BUYER.—AMERICAN KITCHEN.—EXPOSITORY TIMES.—SCHOOL REVIEW.—MUSICAL RECORD.—SUCCESS.—FORUM.—ART JOURNAL.—CHRYSANTHEMUM.—APPLETON'S POPULAR SCIENCE.—GOOD HOUSEKEEPING.—BOOK NEWS.—TEMPLE.—POET-LORE.—CHRISTIAN QUARTERLY.—HOME MESSENGER.—CHAUTAUQUAN.—PHRENOLOGICAL.—SUNDAY.—FORESTER.—PRESBYTERIAN AND REFORMED REVIEW.—NORTHWESTERN MONTHLY.—GOOD WORDS.—INTERNATIONAL JOURNAL OF ETHICS.

Atlanta, Ga., is to have a first-class technical school, the first in the South. The city, the State and the cotton manufacturers of the State are to share the expense of establishing and maintaining it.

A Short Tour in Spain

BY REV. JAMES G. JOHNSON

Tourists are much too easily discouraged by what they look upon as the difficulties of travel in Spain. Brigands and dirt and excessive cost are set down as constant factors and the subject is dismissed. On the main lines brigands are no more to be feared than in Colorado or New Mexico. Such cities as the tourist would ordinarily visit have good hotels where English is spoken, comfortable and clean, and not so expensive as Scotch or American houses of the same class.

The only thing to be dreaded is the long and slow railway journeys between the points of interest. The first-class carriages are comfortable enough, but they are so long on the way. The trains move slowly and linger long at stations with no evident reason. An hour or more will be allowed for dinner, which will be an elaborate affair of many courses. Then the trains are crowded, because they are few and with few cars. Mail trains run once a day and express trains, for instance, between Madrid and Cordova or Seville, run only Monday, Wednesday and Friday. From Zaragoza to Madrid is 314 miles, and we are fourteen hours on the way. From Seville to Granada is 290 miles, and it takes twelve hours for the trip if you are on time, which is not probable. This need not be oppressive unless one allows himself too little time in the country. It is hard to put days of sight-seeing between days of fatiguing travel and continue it for a length of time. The food at the hotel and dining station is rich, and it is often difficult to get anything that is not on the regular and long list of courses served for a fixed price. Fatigue and Spanish dinners will very likely cause a rebellion of one's digestive organs. One needs only to give reasonable time for his journey, and not expect to see Spain in a week between steamers from Gibraltar.

The points to be visited are not many. Entering from the north, one comes either to San Sebastian on the Atlantic or to Barcelona on the Mediterranean. There is no railway at present across the Pyrenees which separate Spain from France. Barcelona is a thriving modern city of but little interest to the sightseer. San Sebastian is a place of rare and varied beauty. Its harbor is about two-thirds of a circle, and the points of land at either side of the entrance are high and rugged promontories. One is crowned by a very old castle and fort, now useless for defense, hence the more picturesque. The town lies mainly around the curve of the shore, though certain old, narrow streets stretch off from the fortified hill in a charming sort of fashion to one who does not have to live in them. It has been a much captured town and is full of most interesting historical association. A ride of a few miles takes one to the very pretty port of Pasajes, from which Lafayette sailed to give his aid to the struggling American colonies. A ride in any direction landward is among the foothills of the Pyrenees, and is very beautiful with its views of mountain and valley and sea. The beach is perfect for bathing and is lined with bathing machines. The queen regent and the young king, who is but eleven years of age, have a gorgeous bathhouse, which is drawn to and from the water's edge on rails by a stationary steam engine. It is the most fashionable seaside resort in Spain, and during a good part of the summer the court deserts Madrid and is at this charming town.

It was here that it was my good fortune to meet our retiring minister, Mr. Hannis Taylor, and his successor, General Woodford. Mr. Taylor has been a very busy man, though he has found time in the midst of his cares to write the concluding volume of his History of the British Constitution, the first volume of which has received high praise from the best English critics. General Woodford believes that if that ancient pride, which is about the only thing in which the decaying Spanish na-

tion is rich, were out of the way, the questions between that country and this could be quickly settled and Cuba be set free. They would be glad, if only their dignity could be saved, to be rid of the restless island.

The American name is not just now a good one to make much use of, and I was advised if I had an American flag to put it in the bottom of my trunk. The Spaniards are a courteous people, and the quiet foreigner has nothing to fear so long as he does not make it necessary for the Spanish grandee to defend his dignity.

Another thing that makes San Sebastian interesting is the very remarkable school, which is the most conspicuous part of the mission at that city, of the American Board. It is founded and conducted in the name of Mrs. Gulick, wife of Rev. William H. Gulick. They have been for a quarter of a century in Spain. This is by far the best school for girls in the kingdom. If its character as a Protestant Christian school were made less pronounced, applications at once for many times the capacity of the school would be pressed upon them. As it is, there is no lack of scholars. Religious animosity is strong, and persons send their children there who dare not give the teachers social recognition.

The work of Mr. Gulick is by no means confined to the school, which of itself is doing so much to break down prejudice against Protestantism. He has not only a church and congregation here, but many others scattered through northern Spain. A more earnest and attentive audience I have rarely seen than one at Zaragoza, which I had the privilege of addressing through its pastor, Don Carlos Aranjo, as interpreter.

It is not an easy matter in going from Zaragoza to Madrid to visit Burgos, because it is off the main line, but it is quite worth while. The cathedral in that interesting old town is one of the three finest churches in Spain. Its situation is unimpressive, being in a valley and closely surrounded by houses, but the interior is very rich in carving and beautiful marbles, much like the cathedral at Amiens. A day in Zaragoza and a day in Burgos are enough, and one may rest in Madrid. The capital is not an interesting city. The palace is fair as palaces go, but the one thing worth crossing the ocean for is its unsurpassed gallery of paintings. One can never know how great a painter was Velasquez until he visits the gallery at Madrid. Some of the best works of Murillo are here. Among the 2,000 pictures there are more over which one would like to linger than in any collection that I know.

The old capital city of Toledo may be visited from Madrid, and as it now has a very good hotel two or three days may well be spent in this fascinating old town, few of whose streets are wide enough for a carriage. So El Escorial, the solid and gloomy palace of Philip II., can best be visited from Madrid. Then the night train, with its comfortable sleeper, for Cordova. There is little to be seen here beside its famous mosque, now used as a church, and Seville is but four or five hours away.

The limits of this article, which is written to show how needless are the fears which keep many tourists away from Spain, will not permit me even to begin to mention the charm of Seville and of Granada, which is twelve hours further on. The glory and the pathos of the vanished Moor is all about you. In the Alcazar at Seville or in the Alhambra at Granada the tales of the Arabian nights seem altogether probable and reasonable. There are other things to be seen—cathedrals and churches with their pictures which would make any gallery famous. But you come back from these again to the Alcazar and the Alhambra to sit and dream in the midst of their almost unearthly beauty.

Another twelve hours brings you to Gibraltar and your steamer. Cadiz and Malaga are within reach, but they are too much like other cities to have any flavor after the Alhambra. One sails away from "The Rock," with the

shores of Africa looming through the haze just across the strait, with the feeling that no visit he has ever made to the old world has been quite so satisfactory as this, which has proved to him that at least some of his "castles in Spain" are real.

Two National Temperance Conventions

THE NATIONAL ANTI-SALOON CONVENTION

BY REV. FRANK E. JENKINS

This was the third annual convention and was held at Columbus, O., Jan. 11-13. It represents the most practical and promising movement looking toward the overthrow of the saloon that has yet appeared. Delegates were present from the North, South, East and West, and the seven sessions averaged in attendance about 1,000. The enthusiasm reminded one of a great Christian Endeavor convention, but it was the enthusiasm of those who realized that they had serious business on hand.

This league is an attempt to bring into working federation all the moral forces of the community, State and nation for the one purpose of suppressing the saloon. It is "omnipartisan" and interdenominational. It includes men of all political parties, organizations of all churches—Protestant, Catholic, Jewish, etc.—and temperance societies of all kinds. Any organization in sympathy with the aim of the league and holding annual conventions may send delegates to the national convention—ten if a national organization, five if a State and two if any other. About twenty-five national, thirty-five State and fifty others have already become affiliated with the league.

The national league promotes the formation of State leagues, and these, in turn, of county and local leagues. Eighteen States are already organized, each with a superintendent and field workers, and ten more States are ready to organize as soon as competent superintendents can be secured. As a rule ministers are called to the office of superintendent. The leaders insist that this is essentially a church movement, with churches as the nucleus about which all other organizations gather for the development of public sentiment.

The convention opened with cordial greetings from representatives of the churches and young people's societies of Columbus, the State W. C. T. U., the Non-Partisan W. C. T. U., the Catholic Total Abstinence Union, the Ohio Anti-Saloon League and from the attorney general of the State, representing the governor. Then followed the most important paper of the convention, by Col. Eli F. Ritter, an Indianapolis lawyer. In a masterly manner he took the high ground that the courts must eventually decide against the saloon, regardless of legislation, on the fundamental principles of morality. The paper made a profound impression and will have a widening influence in coming days.

Among the important addresses of the succeeding sessions were: The Saloon and the State, by Judge Charles A. Pollock, North Dakota; The Saloon and the Home, by Mrs. Leonora M. Lake, St. Louis, vice-president of the Catholic Total Abstinence Union; The Relation of the Church to the Saloon, by Rev. A. J. Kynett, D. D., Philadelphia; The Enforcement of Law in Connecticut, by Mr. S. P. Thrasher, New Haven; The Interdependence of Man upon Man in Reform, by Bishop B. W. Arnett, Wilberforce, O.; and addresses by Hon. Hiram Price, president of the league, and others. Several of our Congregational organizations have already joined in this work. Careful investigation will disclose wise leaders and sound principles.

NON-PARTISAN W. C. T. U.

The annual convention of the Non-partisan National W. C. T. U. was also held in Columbus, O., last week. The organization has had a year of solid and effective work. The reports indicated a varied activity for the promotion

Among the Social Settlements

of the society's double aim—individual total abstinence and such education of public sentiment as will compel the extinction of the drink traffic. Educational effort underlies both these aims and, in one form or another, is applied to all classes and ages through Sunday school and day school instruction, the abundant use of literature and societies for the study of the temperance problem. Several new plans have been developed, none being more promising than the Temperance Study Clubs, formed of young people of both sexes, with a special course covering the physiological, mental, moral, social and economic aspect of the drink problem.

During the last two years the society has been doing a large summer work at Chautauqua, where it has established headquarters, and is reaching hundreds of people. The convention was one of great interest, each session being filled with inspiring reports and practical discussions. The two evening sessions were devoted to brilliant addresses on the various departments of work and clear presentations of the society's fundamental principles. The financial showing was good, with a balance in every fund. The *Temperance Tribune*, the society's organ, is growing in subscription list. Mrs. Annie Wittenmyer of Saratoga, Pa., was chosen president. I.

Men in the Churches

An intelligent interest in the work of the churches for men was evinced by the large audience at the Boston Ministers' Meeting last Monday. Rev. E. N. Hardy considered some of the fallacies generally held in relation to the subject, claiming that men are reached by the churches, although, as he asserted, four-fifths of the pastoral work is directed toward women and children, while there are eighteen times as many organizations doing work for them as there are for men. When a pastor becomes acquainted with the men of his parish, their points of view and their needs, he has no difficulty in reaching them and bringing them into the church. Rev. A. W. Hitchcock cited interesting details of the work of the Brotherhood of Andrew and Philip in his church, emphasizing its encouragement of the fraternal spirit, too long left to the secret societies. Rev. C. A. Dinsmore has found in the Men's Leagues, or Men's Sunday Evening Clubs, a practical solution of the "Sunday evening problem."

Sec. G. E. Mahaffey of the Boston Y. M. C. A. deplored the modern tendency to run after new methods and organizations to the neglect of older and well-established institutions, which have been and are still signally useful, and are capable of an almost indefinite broadening of their work. He urged that the Y. M. C. A. is not an organization apart from the churches, but is anxious for their co-operation; unless this is granted it cannot bring the fifty per cent. of its members who are at present non-Christian into church membership. He enumerated the lines of approach to young men employed by the Y. M. C. A., including the educational and gymnasium work, as well as that more distinctly spiritual. "I believe in giving a man what he comes to us for honestly and squarely and the best of its kind that we can command," said Mr. Mahaffey. "And in addition to this I believe in throwing around him the arms of Jesus Christ." He outlined plans the Y. M. C. A. would like to carry out, such as a home for boys and young men working on small salaries, Bible training school for S. S. teachers and Christian workers, vacation homes for boys and other lines of aggressive Christian work which an endowment would make possible.

Dr. J. K. McLean of California was called out, and said that he hoped the Y. M. C. A. would not be able to carry out all its plans, for it is necessary for a young man to grapple with difficulties, and he must not come to feel that he confers a favor in permitting his spiritual nature to be cultivated.

When in April, 1894, we issued our Handbook entitled *Forward Movements*, we brought together for the first time a list of the college settlements in this country. They then numbered eighteen. In a recent new edition of the *Bibliography of College, Social and University Settlements*, compiled by Mr. John P. Gavit, we find that there are now more than seventy settlements in this country. New York city has seventeen, Chicago thirteen, Boston nine and Philadelphia five. Abroad, London has thirty-one, Edinburgh four, Manchester five, and Bombay, Kyoto and Tokyo each one. The settlements of Chicago seem to be federated more thoroughly than those of any other city.

Austin Dobson's daughter is a missionary in India, sent out by the Missionary Settlement for University Women.

One of the newer New York city settlements is known as The Gospel Settlement, its head worker being Mrs. Sarah J. Bird, well known to all members of Plymouth Church, Brooklyn, and the First Congregational, Montclair. For years her life has been given to service for the poor and depraved.

The Christodora House, one of New York's newest settlements, at 163 Avenue B, is distinctly religious in its methods. The Sunday services are well attended, and both Catholics and Hebrews are found at the settlement every Sunday, with the entire sanction of their parents. The idea which animates the workers in regard to this spiritual side of the girls is that a spiritual influence is as much a necessity in a well-rounded life as the moral or intellectual development.

The point of view of some clergymen was recently tersely expressed by a Mr. Cuff, one of London's leading Baptist clergymen: "As for the social settlements which are springing up so fast in the East End, are you on friendly relations with them?" he was asked. "Honestly, I do not think these settlements accomplish anything," he replied. "They provide entertainment, but what they never seem to realize is that if you can convert a man you have done everything for him. His home, his work, all the relations of his life, will be right if only he is right at the center."

At the Chicago Commons, where Prof. Graham Taylor is resident warden, the demand for information, bibliography and the personal impressions of the residents from educational institutions and study groups in women's clubs, churches, labor unions and more private social circles increases every month. Not only do the students in Professor Taylor's classes come in groups to work up their assigned topics from the statistics and social data in the Chicago Commons library, and by personal observation in the neighborhood field, but at the Tuesday evening economic discussions their numbers are largely augmented by whole squads of men from other theological seminaries and the University of Chicago, so says the official organ of the settlement.

Dr. Furnivall, the eminent English Shakespearean authority, recently demonstrated his interest in the London social settlement which bears Robert Browning's name by giving to its library over 200 volumes of the texts of the Early English Text Society and of the new Shakespeare Society. Speaking, as he believed, for Browning, Dr. Furnivall said:

You have turned his thought into action; you have said he cheered us, he told us that the spirit, the soul, was the great thing in life; and if we really care for our souls there is something for those souls to do. What is the good of trying to develop your own soul merely for your own benefit? I do not value twopence a selfish self-culture. I say that the work you in this settlement are doing is the most valuable work that has come out of Browning's poems. This is true religion, not self-culture for your own sake, but culture

for the sake of those who are more poor and suffering than yourselves.

The mutual relations and duties of church and settlement are the subject of a suggestive article in *The Commons*:

When the church fosters or permits the idea to live that she will give us in this world what we do not earn or deserve, or that she will coddle and indulge her children when she should, by discipline and truth, injure them to the God-order, she does that which contravenes the principles of social science and settlement practice. But if the relation of the church to the settlement is not frugal when she takes entirely in hand work which she should rather inspire, permeate and sustain, the settlement certainly fails in its relation to the church, when, whilst supplying many temporal needs of the people, its workers do not Christianly influence, by life and precept, those with whom they are constantly and personally in touch, and when, whilst supplying so many worldly needs and refreshments, they do not also afford opportunities for spiritual betterment.

One of the most interesting and influential of the settlements is at Calhoun, Ala., in the Black Belt of the Southland, which is supported by the gifts of New Englanders and in charge of New England men and women. It is a farm village settlement and has for its object the training of agriculturists and housewives. To this end a kindergarten and cooking school for the young are maintained, instruction in farm economies is given to the adult males, and advice and, to some extent, financial aid given respecting co-operation in farm ownership, the production and sale of cotton, etc. Several large plantations have been bought and subdivided and resold to farmers in the effort to transform "the crop mortgage serf into an American small farmer." This settlement now has sixteen workers in residence. Bequests amounting to \$11,000 came to it last year. Those desiring more information or desiring to aid in this work should address Pitt Dillingham, Calhoun, Lowndes Co., Ala.

One of the most successful settlements in Boston is the Lincoln House, with three male residents, representing Harvard, Michigan and Cornell Universities. From its last bulletin we extract the following statements, which will interest our constituency especially:

It is our settled policy to make no effort to influence our young people along religious lines. Nevertheless, the religious dynamic (if idealism can be so regarded) is doubtless the greatest source of power in our work, but our aim is purely ethical. As a result of this attitude toward religion we have the sympathy and commendation of priest and rabbi. We believe from our own experience that purely social organizations should simply stand for inorganic religion, and that without words.

The social worker is not a *dilettante*, taking up work among the poor as a fad, nor, on the other hand, an excessively earnest person "with a mission." It is to be hoped that he is normal and is sensitive to humorous situations. He is not a missionary or a charity worker. The charity worker gives goods directly or indirectly—a very important service. The missionary says: "Accept this gospel which I have for you." The social worker gives of his society, of his personality. The social worker finds things in common with less fortunate people, and they work together or enjoy together.

Harvard is fortunate enough to have a student sufficiently wealthy to present \$30,000 to the Cercle Français with which to endow a lectureship. Each year some distinguished Frenchman is to be brought to this country to lecture before the students of Harvard and Radcliffe upon some topic connected with French art, literature or the drama. The first lecturer is to be M. René Doumic, literary critic of the *Revue des Deux Mondes*.

Our Readers' Forum

Calvinism Again—Harvard's Undenominationalism—As to Year-Book Figures, etc.

DR. GORDON AND CALVINISM

No one on reading Dr. Gordon's remarkable address at the celebration of the fiftieth anniversary of Plymouth Church can fail to have the highest admiration for the personality of the speaker, and the deepest sympathy with his noble aspiration towards a system of Christian theology that shall remove every shadow from off the face of Him who is light and in whom there is no darkness at all. Yet we cannot help realizing a certain lack of success in this particular effort in that direction.

Let us, for example, compare that portion of the doctor's address in which he says, "If God shall succeed universal salvation will be the final result," with his closing words: "Righteous character and nothing else is salvation; that character is the achievement of the personal will. . . . It can be won, in the deepest sense, only by the soul for itself. . . . God himself cannot bestow it, except through the agony and bloody sweat of the human spirit." When one considers the unfortunate constitution of human nature in the average, and of the human will in particular, the number of individuals likely to attain salvation by this way, which Dr. Gordon says is the only way, is alarmingly small. The outlook for the "success" of God and universal salvation is dubious indeed!

It will be, after all, only "an elect according to the remnant of grace" who will have the strength of will to endure that "path of eternal life (which) is the path of anguish." The rest of mankind will evidently, as was the case under the Calvinistic scheme, prefer some other path which is easier. I am forcibly reminded of a prophecy of Henry Boynton Smith, a man by natural endowment and training well calculated to wrestle successfully with these dark problems:

One thing is certain—that infidel science will rout everything except thoroughgoing Christian orthodoxy. All the flabby theories and the molluscous formations and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thoroughgoing orthodoxy and a stiff, thoroughgoing infidelity. It will be, e.g., Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, J. S. Mill or John Calvin. Arminianism gets the fire from both sides, so does Arminianism, so does Universalism.

Simsbury, Conn.

C. E. S.

AN UNDENOMINATIONAL SCHOOL

In the notice of my recent letter on the Harvard Divinity School, published in the Boston *Advertiser*, *The Congregationalist* unintentionally attributes to me expressions once used by President Eliot, which I quoted from one of his annual reports. In the interests of accuracy I desire to correct the mistake, but since I myself share the sentiments of the president of the university on this subject, I am glad to take this opportunity of repeating that the Harvard Divinity School is in fact, as well as in name, an unsectarian institution. It is a source of great gratification to the faculty to hear from graduates of the school frequent testimony to the advantages which they have here enjoyed through intimate association with men representing different types of thought. Not the least of these advantages, although perhaps the least suspected by the religious public, is a quickening of the spiritual life. That young men appreciate the opportunities which this school affords is clear from one significant fact: although we have this year raised our tuition fee to \$150 per year, yet there has been no falling off in the attendance. Thus far no other theological seminary in the country has ventured to take this important step, but we earnestly hope that our view of the matter will meet with public favor, and that, so far as essential value can be estimated in dollars and cents, theology may be redeemed from the reproach of

being less worthy than law or medicine, or any other branch of the higher education.

J. WINTHROP PLATNER.

A SUGGESTION FOR THE YEAR-BOOK

As Congregationalists we may well be proud of our Year-Book, since it has no equal in any other denomination either as to the fullness or the excellency of its statistics. Still we think it open to a little improvement in the department "Fifth Year Statistics." Heretofore the amount of salary reported, where there was a parsonage, included not only the amount of cash paid the pastor, but also the estimated rental of the parsonage. This method leaves the cash salary, an item which most who consult the statistics desire to know, practically an unknown quantity to all ignorant of the rental estimate, or, to say the least, leaves it a matter of conjecture. But these estimates, usually made and reported by pastors or church clerks who use their own judgments in making them, are not infrequently misleading.

We know the cash salary paid by each of two churches in a certain village; deducting this from each reported salary, respectively, and the estimated rental of one parsonage is \$500 and of the other \$300, and yet if the two were thrown upon the market the latter would rent for more than the other. Such statistics are misleading, and this is not an isolated case.

Again, looking at the salaries for the State of New York as reported in 1895, we find them running lower comparatively than in other States, and her churches have the credit of it. But this is unfair, for, although the fact is not mentioned, the statistics of that State give only the cash salaries, the rental of the parsonages not being included. In the interest of uniformity, convenience and fairness we would suggest that hereafter the New York practice be made general, and that the salaries reported shall be simply the cash salary paid the pastor. It may be said that, as a rule, where there is a parsonage its free use really constitutes a part of the salary, and the fact ought to be reported.

This is true, but the "Fifth Year Statistics" cover this point by reporting the parsonages, wherever they are, in giving their valuation, and should the proposed change be made it would be readily understood that the real salary, where there is a parsonage, is the reported cash salary and the free use of the parsonage, just as is now the case with the New York statistics.

B.

ARE THEY INSPIRED

I would like to ask if a concordance or Bible dictionary or marginal notes are regarded in any sense as legitimate Scripture text?

C. M. J.

[They are as legitimate Scripture as are the chronological data, chapter headings and references found in many Bibles, no more.—THE EDITORS.]

A REVISED SHORTER CATECHISM

[This is the product of one brought up on the Westminster Confession of Faith and Shorter Catechism, who has learned much in the school of life.—THE EDITORS.]

What is God? God is love.

What is love? The Christlike nature in its fullest development.

What is eternity? The lifetime of God.

What is eternal life? To know God.

Who are Christ's? Every one that loveth him born of God.

What is sin? Saying no to God.

What is holiness? Loving agreement with God.

What is Christ's yoke? His way of taking things.

What is resignation? Placing God between ourselves and our trouble.

What is happiness? Loving and giving.

What is heaven? Christ living in the soul.

What is hell? Without love for God or man.

Morristown, N. J.

H. N. B.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 30-Feb. 5. "For Christ and the Church"—What Shall We Do? Ex. 35: 20-29; Luke 14: 33.

A man needs, now and then, to stop and ask himself what is the ultimate purpose of all his activity. Why so much hurrying hither and thither, so much eagerness to secure the prizes of life, so much routine labor, so much indulgence of tastes and inclinations? Those who cherish noble ideals, who realize the swiftness with which their years are passing, cannot help from time to time scrutinizing themselves, otherwise, as Wordsworth says, Getting and spending we lay waste our powers.

An organization needs to apply to itself a similar line of questions. Of what use are so many meetings, so much testifying and exhorting, the reading of a certain number of extracts from devotional books, the starting and the running of so many wheels, the local conventions and the great international gatherings? All these phases of Christian Endeavor, every one of which may in itself be important and, perhaps, indispensable, must be tested by their real contribution to the ends for which the movement exists. The founder of Christian Endeavor has always earnestly emphasized its relation to the church. His constant exhortation has been to stand by the pastor, the local church and the denomination to which it belongs. And there are scores of pastors today who will gratefully bear witness that the Endeavor movement has quickened, and in some cases transformed, the life of the entire church. At the same time the religious life quickly becomes stereotyped, and the return of Christian Endeavor Day is to be welcomed as furnishing an opportunity not merely to glorify the past and enumerate the triumphs of Christian Endeavor throughout the world, but to think how the society may be made more effective.

Two things, at least, are true of every high purpose. It dignifies the ways and means. Necessarily much Christian Endeavor work has to be of a routine character. For instance, the duties of the prayer meeting committee require considerable running about to secure leaders, to arrange the externals of the gathering, but these details are more easily and cheerfully attended to when the fact is kept in mind that all this preliminary work has for its end the service of Christ. Again, a high purpose marshals all subordinate purposes in the order of their importance. If one is bent on a great end he wheels into line his lesser interests and ambitions. Things that might seem important look trivial when thought of in connection with this dominant purpose. Things which appeared of little consequence grow large as we see them in their relation to the higher end. If Christian Endeavorers would keep their motto, For Christ and the Church, constantly before their eyes, the result might be not merely the subordination of certain parts of the machinery, but the adoption of new methods whereby the end desired would more surely be achieved.

The Church Prayer Meeting

Topic, Jan. 23-29. Conviction of Sin. Ps. 51: Matt. 27: 1-5; Rom. 7: 14-25.

What it is. How misunderstood. Its value. How far necessary.

(See prayer meeting editorial.)

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 24, 10 A. M. Topic: Modern Methods of New Testament Study. Speaker: Prof. W. H. Ryder of Andover Seminary.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Collyer, Secretary; Rev. Edwin B. Palmer, Treasurer; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgeman Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent, Office in New York, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abby B. Child, Home Secretary.

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CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONF. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George R. Boynton, D. D., Secretary; W. A. Dunham, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 68. Secretary, Rev. N. H. Whittier, New Haven, Conn. Treasurer, Rev. P. E. Peabody, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastor or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles E. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregationalists for support. Send contributions of money to B. S. Stow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 297 Hanover Street. Bequests should read, "I give and bequeath to the Boston on Seaman's Friend Society the sum of \$_____, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Those Boston pastors who have given such marked evidence of their interest in the material prosperity of their churches may feel cheered that their people are so mindful of the zealous leadership which has encouraged their efforts during the year. Appreciative gratitude is thus brought out in a mutually helpful manner.

The churches in the farming districts of the Nutmeg State have lost members steadily during the last three decades. According to report, 112 churches there lost 2,000 members. Such a fact brings into prominence the small churches which have held their own and those which have made slight gains.

In view of Robbie Burns's hint that it is well sometimes to "see oursel's as ithers see us," we insert a San Francisco item which will enable Eastern churches to view themselves through the eyes of the far West. From the same State comes a good word for the deacons.

We trust that the Iowa church which raises only \$300 a year, but refrains from asking home missionary aid, will set its brains and hands to work to increase its revenue, else it will seem to have greater regard for the Home Missionary Society than for its own pastor.

THE CONGREGATIONALIST

What church can report a larger percentage of increase in benevolences than the one in California which sends in a triennial report? Its gifts must be princely now if they were visible to the naked eye three years ago.

We are glad to see that in some of our Western States systematic Bible study accompanies revival work. Those new converts ought to be able to give a reason for the faith that is in them.

Congregationalism has recently gained its first hold in Delaware by planting its initial church in that State, and has strengthened its hold in Kentucky by forming its first State body there.

Sunday schools which have been bothered to find a suitable candidate for superintendent among the men might get a hint from Hartford, Ct., as to a woman's success.

A church which accomplishes as much without a leader as one reported from Kansas ought to prove attractive to some pastor who would enjoy directing a good working force.

The number of churches adopting individual communion cups is steadily increasing. We record this week the seventieth among our churches to take this step.

The women of a church in the Hawkeye State seem to have led in church improvements, thus stimulating the enterprise of the stronger sex.

A HOME FOR THE NEW CHURCH IN PITTSFIELD, MASS.

On Jan. 13 occurred the installation of Rev. Raymond Calkins as first pastor of Pilgrim Memorial Church. The council represented

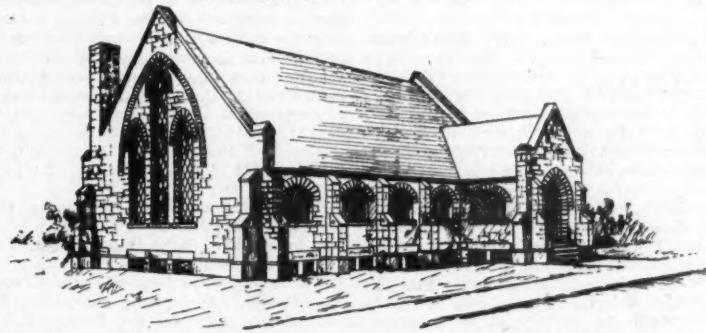
KENTUCKY'S NEW UNION

Representatives of the Congregational churches of Kentucky met in Berea, Jan. 4-6, to organize a State association. Heretofore three churches, quite remote—two of them colored—have had no fellowship with the others. In spite of long distances eleven of the twenty churches were represented at Berea, and four ministers not representing churches were present and entitled to membership in the new body. The constitution and by-laws adopted are in substantial harmony with the Ohio Association, and the statement of doctrines formed accords with the Creed of 1883.

There was some fear before the meeting that objections might be raised against receiving the brethren of the colored churches into fellowship, but no such feeling was manifested. On the other hand, the grand Scriptural truth that God hath made of one blood all nations of men was embodied in the preamble of the constitution and one colored church was represented and enjoyed full fellowship.

Dr. James Brand of Oberlin was present and contributed largely to the meeting. President Frost of Berea gave helpful remarks on Church Work. Rev. M. K. Pasco spoke on Our Opportunity as Congregationalists, and aroused the association to send an appeal to the A. M. A. for six new strong men for Kentucky, and Rev. J. S. Jackson's address deserves special mention for its clear and forcible presentation of the Progress and Needs of the Colored Race.

C. W. G.



PILGRIM MEMORIAL EDIFICE, PITTSFIELD

the North and South Berkshire Conferences. At its afternoon session it formally received the new church into fellowship, and in the evening the service of installation took place. The sermon was preached by Rev. Wolcott Calkins, D. D., of Newton, the father of the pastor. Prayer was offered by Rev. T. C. Luce of Richmond, and other parts were taken as noted elsewhere in the register. Faber's Hymn of Consecration was sung at the close.

The next evening came the dedication of the new house of worship. The sermon was preached by Rev. W. V. W. Davis, D. D., of the First Church. The steps by which the church has attained its desires and hopes were given by the pastor. The church was organized on March 14, and on July 8, 1897, ground was broken for the building, the lot being a gift from one of the near-by corporations. The site is not far from the old Peck and Russell Sunday school rooms, where the nucleus of the church formerly met.

The new house is a Gothic structure of pleasing design built of native stone. The inside finish is of chestnut, and the windows are of shaded green and amber cathedral glass. The walls are of a green tint, and in Gothic letters over the large window back of the pulpit are the words: "The temple of the Lord is holy, which temple ye are." The S. S. rooms and kitchen are in the basement. The building was occupied Dec. 12 for the first service, and has but a small debt. The communion table was presented by the teachers of the Sunday school in memory of Jabez L. Peck.

OUR GERMAN WORK

Few persons realize the growth or the national character of this department of our work. By the last German calendar, there are 135 German Congregational churches in the United States, as follows: 1 each in California, Colorado, Indiana, Ohio and Pennsylvania; 2 each in Massachusetts, Missouri, New Jersey and Wisconsin; 3 each in Kansas and Connecticut; Illinois, 10 (being in Chicago); Iowa, 14; Nebraska, 29; North Dakota, 14; Oregon, 7; South Dakota, 29; and Washington, 9. Moreover, news has lately come of the formation of a new German church in Chicago, Christmas afternoon, with 21 members. The total membership of our German churches is 5,056, and the largest is that of Rev. Herman Flick of Dubuque, with 200 members, and having the largest Sunday school, with 400 scholars. The total benevolences of these churches for the year were: home missions, \$1,242; other objects, \$3,163—a total of \$4,410. The Fall Creek, Ill., church, Rev. G. L. Brake-meyer, pastor, made the largest contribution to benevolent objects, amounting to \$397.

Chicago Seminary has seventeen students preparing for the German ministry, and Wilton German-American College has more than twenty candidates for the ministry. Since July 1 the *Kirchenbote* has been published weekly, and has become self-supporting. Lesson leaves and a Sunday school paper are all issued by our German Publishing House. It is hoped a hymn-book will soon be out, also a catechism. The work has passed the experimental stage and is on the high road to success. It is needless to say that, under these

J. A. R.

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conditions and with the efficient superintendency of Dr. Eversz, we may expect, as Congregationalists, to do our share in reaching the 10,000,000 Germans in this country, at least, if we see our opportunity and lay hold of it.

S. I. C.

A CHURCH MEN'S BROTHERHOOD

For some time the churches of Cincinnati have considered organizing the men of the congregations into working forces. The Methodist and Presbyterian churches have been somewhat successful, and have held one mass meeting of men to confer upon the project of a general consolidation. Meanwhile the Walnut Hills Congregational Church was considering the matter. The organization of its Pilgrim Brotherhood resulted. Its purpose is to increase the attendance at the Sunday evening services and to enhance the social relations of the men of the church and congregation. It is a success. On the evening of Dec. 31, 1897, 25 men met in the church parlors at half-past six o'clock, coming directly from their offices and work. A supper was served by the social committee. The pastor, Rev. J. R. Danforth, D.D., who is president, presided. Stories, speeches and business were indulged in. Men who had not been to church for months were there. Another practical side of the society was seen Sunday evening, Jan. 2, at the church service. The music committee provided excellent music, helpers were ready everywhere and many more men were present than usual. The idea of "brotherhood" has become so popular that the Men's League of the Presbyterian church is to change its name to Westminster Brotherhood. It is the aim of this men's work to provide the same social and fraternal benefits in the church as are provided in the lodge.

THEOLOGICAL SEMINARIES**Bangor**

Professor Gilmore begins lectures upon Comparative Religion—a new course.—Professor Gilmore has commenced work in New Testament introduction.—The Middlers now take Old Testament theology, on which Professor Denio has issued a neat volume of notes.—The Seniors and Middlers have begun pastoral theology with Professor Sewall and the Middlers elocution with him.—Professor Sewall has given the first Junior lecture upon English Literature.—The Middlers and Seniors take New Testament theology with Professor Ropes.—The course in New Testament Greek is enlarged to include nearly one-half of the New Testament.—Prof. E. H. Griffin of Johns Hopkins has been chosen Bond lecturer for 1898. His subject is Modern Philosophy as Related to Theological Thought.

Andover

Last week Dr. Donald of Trinity Church, Boston, addressed the Society of Inquiry, and later Secretary Warren of the Michigan H. M. S.—Thursday evening the students enjoyed a *musical* at Professor Harris's home.—Scholarships for this year for evangelical work have been awarded to Juniors as follows: Mr. Fisher, Farm School for Indigent Boys, Thompson's Island; Mr. Flood, Concord Reformatory; Mr. Raymond, Berkeley Temple, Boston; Mr. Snell, South End House, Boston; Mr. Stoneman, Y. M. C. A., Lawrence; Mr. Vining, Trinity Church, Lawrence; Mr. Watson, Shawmut Church, Boston.

Hartford

Last week Sunday President Hartranft preached at Amherst as one of the college preachers for the year.—The Hartford Art Society had its second lecture in the seminary buildings last Saturday by Mrs. M. H. Flint on The Parthenon.—At the ministers' social last week at Fourth Church Professor Jacobus spoke on The Logia.—At the prayer meeting Friday evening President Hartranft gave the second of four talks on The Devotional Use of the Bible.—The annual reception by the faculty was held last Tuesday evening, being postponed because of the death of Mr. Joshua Allen, who was intimately connected with the seminary.

Yale

The Missionary Association was addressed last week by Rev. E. A. Paddock of Idaho on Frontier Experiences.—The Leonard Bacon Club debate was unusually interesting, on Card-Playing, Dancing and Theater-Going by Church Members.—The Leonard Bacon lecture was by Dr. C. L. Thompson of New York on The Gospel of the Kingdom.—Professor Fisher has been obliged to omit his lectures for a time, owing to a recent fall. He was elected president of the American Historical Society at its meeting in Cleveland.—H. H. Bayundrian of Armenia and C. B. Bowser were the Senior Class preachers.—Last Saturday evening, at the

regular weekly social gathering, Prof. J. F. Gemmill of Amherst was the guest of the students.—W. B. Steele, '97, will accompany Rev. Gilbert Reid on his return to China to assist in the work of Mr. Reid's International Institute among the higher classes of the empire.

Oberlin

Professor Gates went to Chicago last week to attend the meeting of the Society for Biblical Research and the meeting of the Council of Seventy in the American Institute of Sacred Literature. At the latter he reported upon Bible study in colleges.—Professor King has been appointed delegate to the National Council next summer in Portland, Ore.—Last Friday evening Prof. Woodrow Wilson of Princeton lectured to a large audience in the First Church upon Democracy.—Tuesday evening the French composer and organist, Guilmant, gave an organ recital in the chapel.

Chicago

Thursday afternoon Mr. C. C. Bonney addressed the faculty and students on The Relation of the Churches to the Civil Government.—At the annual meeting of the Council of Seventy Professor Gilbert was chosen treasurer and Professor Harper master of the Old Testament chamber.—At the Society of Biblical Research Professor Mackenzie read a paper on The Grounds of Apostolic Authority.—Monday morning the Ministers' Union met with the seminary to hear addresses by Dr. Lamson and Mr. James of the American Board.—The new Seminary Year-Book, just out, shows a total of 164 students, of whom 61 are in the foreign departments. Twenty-six States and one Territory, also 10 foreign countries, are represented.

Pacific

A new feature of homiletical instruction is the preparation of studies by the Senior Class under the guidance of Professor Nash in the History of Preaching.—Mr. E. E. Chakurian, class of 1897, has been ordained at First Church, Oakland, to labor as a home missionary at Adin. He is an Armenian from Tarsus.—Professor Nash has recently made an extensive tour among churches and institutions in Oregon and Washington.—The first meeting of a "theological society" was held Jan. 11. It is composed of ministers and interested laymen of all denominations. It will study during the remainder of the present year Dr. Gordon's Immortality and the New Theodicy. Dr. G. C. Adams of San Francisco read a paper on Dr. Gordon's Use of Scripture.—The holidays were utilized by several of the professors and students for walks in the mountains of the Coast Range back of Oakland.—New students are still arriving.—President McLean has again gone East.—Professor Goodell supplies the Free Baptist church, San Francisco.

CONFERENCES AND ASSOCIATIONS

MICH.—Grand Rapids Association met at Ada, Jan. 10, 11, with a large attendance. Rev. F. G. Blanshard was the preacher. The topics were: The Administration of the Communion, and Conditions of an Influential Church, as to (a) its membership, (b) its ministry. The afternoon was given up to the interests of the Sunday school. Rev. D. A. Richardson gave an interesting stereopticon lecture on Armenia.

CLUBS

Wis.—The Milwaukee Club met with Grand Avenue Church, Jan. 11. The papers were by Rev. G. R. Wallace, D. D., of Chicago, on The Completed Renaissance the Mission of Today, and Rev. J. T. Chynoweth of Sheboygan on The Unity of Biblical Literary Ideals.

NEW ENGLAND**Boston**

Several of the Boston pulpits presented unusual features last Sunday. At the Old South Mr. John R. Mott, who has recently been around the world in the interests of intercollegiate Y. M. C. A. work, spoke of The Volunteer Movement in Relation to Foreign Missions. Dr. J. L. Barton preached at Shawmut Church in the absence of the pastor, Dr. W. E. Barton, who preached at Dartmouth. At Winthrop Church, Charlestown, Rev. Dr. J. K. McLean of California occupied the pulpit. At Central Church Dr. Reuben Thomas preached at the vesper service. At Phillips Church, South Boston, Rev. E. M. Noyes preached in the morning. Park Street heard Rev. W. M. S. Hubbell, D. D., of Buffalo.

JAMAICA PLAIN—Boylston. The annual meeting, with roll-call and supper, occurred Jan. 12. All bills were stated as paid and a surplus remains. Benevolences amounted to \$785, an increase over 1896. Weekly pledges for current expenses have

been a success, about three-fourths of the members being on the pledge roll, which numbers over 200. All departments showed good work.

Central. For some time there has been a religious service in French at this church, conducted by Rev. H. Riviere. Rev. S. Delageau, a graduate of the Geneva Theological School, has recently taken charge. He is said to be an eloquent preacher. Those who enjoy French preaching are invited to the service at 2:45 P. M.

Berkeley Temple closes its year with receipts of over \$16,000 and a balance of \$207. The membership is 1,204 and the accessions last year were 84. A vote of thanks was passed to several individuals whose service has been particularly valuable.

Two pastors of churches in Greater Boston have recently refused the generous offer of their parishioners to increase their salaries—Rev. Peter MacQueen of Somerville and Rev. Dr. A. A. Berle of Brighton.

Massachusetts

BROOKLINE.—*Leyden* rounds out its first year with a balance of \$170 in the treasury and a record of 11 additions to a membership which has not been depleted by a single death or dismissal. The church voted at its annual meeting to buy a good-sized and excellently located building lot on Beacon Street, not far from the Reservoir Station. The fidelity with which the pastor, Rev. H. G. Hale, has cultivated his field may be judged partly from the fact that he has made during the year 402 calls. No less than 60 families are now affiliated with the church and the harmony and enthusiasm which have prevailed from the start promise large things for the future of this young enterprise.

SOMERVILLE.—*Prospect Hill.* At the annual supper last Monday night the chief feature of the occasion was a surprise to the pastor, Rev. E. S. Tead, in the shape of a certified check for \$500. With this token of confidence the pastor begins his 14th year with this people. All last year's bills are paid, over \$1,200 were given to benevolences and \$500 were paid on the church debt.

NEWTON.—*Eliot.* In 1897 the additions numbered 39, of whom 23 were on confession. The total church membership is 615 and the S. S. roll numbers 468. The Sunday collections for benevolences were over \$19,000 and the total benevolences \$23,570. Of this amount nearly \$5,000 were for foreign work and nearly \$3,000 for city missions. The Ladies' Aid Society sent out 15 barrels to missionaries.

SOUTH BRAINTREE.—*South.* Last Thursday evening the annual gathering, with a supper, was held. The reports included some encouraging information relative to the prosperity of the various local societies. Addresses were heard from Rev. Messrs. C. S. Hill, D. W. Waldron, Edwin Smith, A. A. Ellsworth, E. W. Preble, of the Universalist, and the pastor, Rev. C. F. H. Craftern. The roll-call was well answered.

SALEM.—The Essex Congregational Club observes its 25th anniversary, Jan. 24, in the South Church where the club was formed. Addresses will be made by past presidents.—Rev. J. W. Buckingham will deliver one of the Essex Institute lectures on Some Famous Clergymen of Old Salem.—Rev. D. W. Clark, D. D., of Tabernacle Church entered upon the 20th year of his pastorate Jan. 16.

BEVERLY.—Rev. F. J. Van Horn of the Dam Street Church is preaching on Sunday evenings on Why I Am Not a Heathen, an Infidel, an Agnostic, a Liberal.

NEWBURYPORT.—*Whitefield*, under the guidance of Rev. J. H. Reid, has closed a successful year. The pastor is giving stereopticon lectures upon his recent tour in England and Scotland. For Sunday evenings he offers a series of "pleasant evenings" with much music and short sermons.—North for the second time had its annual supper in the form of a general parish supper, with a toast list and much sociability. Eleven persons have been received into membership, the first fruits of the revival under Mr. Schiverec. Rev. C. P. Mills is pastor.—*Providence Street.* Rev. M. O. Patton is expounding the so-called Keswick ideas, with the hope of deepening the spiritual life.—*Belleville.* The annual meeting indicated prosperity, 27 members having been received. About \$5,400 were expended for the parish, and over \$1,800 for benevolent objects, making a large total for a church of 350 members. The offertory calendar system has just been adopted.

NEWBURY.—*First.* During the present pastorate of Rev. C. S. Holton the work has been growing and an increasing interest is felt throughout the parish. The increase in church and Sunday school attendance is marked. In the latter the Blakeslee Studies have just been adopted, which have instilled new life, the first use of them enlarging the at-

dance over 25 per cent., and a home department has also resulted. Besides several new members received this month, 22 young persons have just started in the Christian life, partly as a result of the united evangelistic meetings in Newburyport churches, led by Mr. F. Schiverec.

BYFIELD.—Rev. D. C. Torrey has placed in the homes of his parish a handsome calendar, bearing a picture of the meeting-house and certain striking Scripture texts, which will preach every day of the year.

LOWELL.—*Pawtucket* is encouraged by the harmony for the new building, for which \$22,000 are already pledged. It is voted to build next summer. Over \$2,800 have been raised the past year for benevolence and current expenses, and six have been added to the church. Rev. W. D. Leland is pastor.—*John Street* reports an increase of interest in the Sunday school, with 55 new members and a reorganization for the intermediate scholars. Nearly \$100 were contributed to the American Board last year and \$1,000 were expended in church repairs. Special services conducted by Rev. G. S. Avery began this week.—*Kirk Street* is prospering under the inspiring leadership of Rev. W. A. Bartlett. In his 18 months' pastorate 109 have joined the church, 59 on confession. The benevolent gifts of the church for the two past years have amounted to \$19,000. The pastor uses the stereopticon in his Sunday evening services, and the average attendance has risen from 125 to over 700.—*First* reports membership of 532. Over 350 names have been dropped, owing to their connection with the First Trinitarian Church, and 27 have been added during the past year. Rev. S. M. Dick is acting pastor.

CHELMSFORD.—*Central* reports a gain of 10 members the past year and the debt has been reduced to \$400. Rev. E. C. Bartlett is the pastor.—*North* has voted to adopt the free pew system, with voluntary contributions. Rev. S. I. Biant closes a successful pastorate of nine years on March 1.

PLAISTOW AND NORTH HAVERHILL.—A year of harmony and prosperity has been enjoyed. The Sunday school is the largest in the last 10 years of its history. The Endeavor Society has been a blessing during the year. Rev. G. W. Lawrence is pastor.

BROCKTON.—*South*, some time ago, received a gift of a memorial building for its uses from Mr. G. E. Keith. Endeavor Hall was set apart for the Y. P. S. C. E. That organization, now outgoing its quarters, has opened the hall as a reading-room for young women. It is well appointed for rest and study, with attractive pictures, piano, writing desks, etc. It is to be opened every week night from 7 to 9 o'clock. All women are welcomed. The furnishings of the room were voluntary gifts.

NANTUCKET.—Since the coming of the pastor, Rev. Walcott Fay, the morning congregation has doubled and the evening attendance has increased many fold. A series of sermons on Easily Besetting Sins, Sunday evenings, fills the auditorium as it has not been since 1840, when the famous Dr. J. S. C. Abbott was pastor and the island had a population of 10,000.

WORCESTER.—Dr. A. Z. Conrad gave a practical address before the Ministers' Meeting Jan. 10 on Ten Points in Ministerial Success.—*Union*. Jan. 9 Dr. Tuttle preached a memorial sermon with reference to the 16 members of the church who have died the past year.—*Old South*. The annual parish meeting showed a year of unparalleled success. Receipts from all sources were nearly \$20,000, the parish receipts being \$1,000 more than current expenses. The benevolences amounted to \$2,130. There are 15 distinct departments of church work. The membership is 961, of whom 80 were added last year and 720 during the little more than seven years' pastorate of Dr. Conrad. The S. S. average attendance is 460. The three Endeavor Societies have 250 members and the Men's Union 208.—*Pilgrim* has had a year of great progress. Twenty-one departments gave written annual reports. Home expenses were \$12,000 and receipts \$618 more. The benevolences amounted to \$2,800, and \$1,908 were paid on the debt, the balance of which was refunded at a lower rate of interest. The membership is 579, of whom 87 were added last year. The S. S. attendance averages 468. The pastor is Dr. Alexander Lewis.—*Hope*. By revision of the roll 21 names have been dropped, but the additions the past year have been 34, of whom 23 were on confession, making a total membership of 184. The Sunday school has 297 members, with an average attendance of 205. This is the second year of self-support and the church has paid all its bills, reduced its debt, increased the pastor's salary \$200 and given \$420 in benevolence. Rev. E. W. Phillips is pastor.

SPENCER.—*First*. The Men's League is in the most flourishing condition since organization. It

has done efficient service for the church in work among young men. Recently a "relief" has been added to its privileges for members which provides a sick benefit of \$4 per week, also watches, and a funeral benefit of \$50. The yearly relief fee is about \$5. Fifty-three persons have just joined. Socials and banquets are held by the league for members and friends about once a month. Fine speakers are secured. The pastor is Rev. S. W. Brown.

LEICESTER.—Rev. D. C. Reid has been doing good work among the young people. A new society, the Knights and Ladies of Honor, has for its object mutual improvement. The patrons of the young people who open their homes for the meetings are styled the Alpha Gamma Chi.

DALTON.—Two beautiful pictures, purchased in London, have been placed in the ladies' parlor, representing The Queen of Sheba on a Visit to Solomon, and Pilate's Wife's Dream. Still another has been given by friends. The pastor, Rev. G. W. Andrews, is doing a good work among this people. A men's banquet was recently held. The Y. P. S. C. E. has appropriated money to send one of their members to the Bible Normal College, Springfield. Rev. G. W. Andrews is pastor.

SOUTHBRIDGE.—Under the leadership of its new pastor, Rev. W. A. Hadley, the church is greatly encouraged. New life is evident in every department. The prayer meeting and congregations are largely increased. At the recent supper and roll-call there were 140 responses.

Maine

GRAY.—Rev. E. M. Cousins is invited to continue his work another year. Twenty members have been added during his two years' pastorate, and expenses in salary and repairs of about twice the usual amount have been promptly met. Mr. Cousins is invited to preach Sunday afternoons at North Yarmouth till the close of the parish year.

CALAIS.—Rev. C. G. McCully has taken an active stand in the effort to have the Maine law enforced more efficiently in the cities. A recent sermon on the subject was one of vigor, and, published in the local paper, will be widely circulated.

BETHEL.—The 80th birthday of Judge E. Woodbury was an occasion of interest to this church, which he has actively served so long. Letters, telegrams and gifts were showered upon him.

BELFAST.—*North* reported at its annual meeting a membership of 146. Five have been admitted during the year. Benevolences were nearly \$600.

BRISTOL.—The recent reception of 17 members was unprecedented here and brought out a large attendance.

First Church, Falmouth, showed a good degree of religious interest during the Week of Prayer.

New Hampshire

KEENE.—*First*. At the morning service the first Sunday in the new year the pastor, Rev. W. G. Poor, invited all to join in the daily Bible readings published in *The Congregationalist Handbook*. Nearly all present came forward and greeted their pastor with cordial wishes and accepted from him a copy of the book.

HILLSBORO CENTER has enjoyed unusual prosperity during 1897, nine having united on confession, a gain of nearly 25 per cent. in resident membership. All bills are paid and a good sum remains in the treasury. Rev. Samuel Eaton is pastor.

LANCASTER.—As a result of revival services nearly 100 united with the church on confession the past year, adding greatly to its strength. Through its various organizations the church raised \$306 for benevolent uses.

NORTH HAMPTON'S benevolent contributions last year amounted to \$969, the largest within the history of the church. The present active membership is 171. The Sunday school, including the home department, numbers 217.

CONCORD.—*South*. At the recent annual meeting reports showed a total membership of 469, and benevolences of \$1,436. The S. S. membership is 402, and the Memorial School numbers 70.

On account of the continued serious illness of Rev. E. B. Burrows, acting pastor at Penacook and editor of the *Congregational Record*, the paper has been transferred to Prof. Isaac Copp of Hillsboro Bridge, who assumes entire control.—Milford's benevolences last year amounted to \$620.—Tilton added 22 to its membership last year.

Vermont

WEST BRATTLEBORO.—Rev. J. H. Babbitt, the pastor, reviewed his 10 years' service by a special sermon. Nearly 90 persons have been added to the roll, 59 on confession. The benevolence for this period has averaged \$1,048 per year, and the home expenses \$1,252 per year.

BARRE, with Rev. S. N. Jackson as pastor, is showing a vigorous growth. A net gain of 31 during the past year makes the total membership 442. Twenty-three were added on confession.

EASTCHESTER has received from a former member, David Emerson of Wisconsin, a gift of \$100 for the Sunday school library.

COLCHESTER is in a prosperous condition. The year closes free from debt and with money in the treasury.

The church and Sunday school in Morrisville have received a bequest of \$50 each.—Cabot has voted to spend \$1,000 in repairs upon its house.—Rev. E. J. Ranslow of Swanton has given a fine address on Impressions of Mexico, after a visit there.—Rev. R. H. White of Underhill is a sufferer with rheumatism.

Connecticut

HARTFORD.—*Fourth*. Mr. E. A. Burnham, son of Rev. Dr. Burnham, St. Louis, has been called to succeed the late Mr. Johnson as musical director.

—*Pearl Street*. A Chinese evangelist from New York has been conducting a series of meetings for the Chinese connected with the Sunday school of the church.—*South*. A new year's social last week was held on the evening of the 38th anniversary of Rev. Dr. Parker's installation as pastor. Remarks by Dr. Parker and Rev. Dr. J. H. Twichell and music by an orchestra and a soloist added pleasure to the occasion.—*Windsor Ave.* At the annual S. S. meeting Mrs. E. A. Hutchinson was made honorary superintendent, having served as active superintendent since the organization of the church nearly 28 years ago. The outside benevolences of the church for 1896 amounted to \$1,640.—*Wethersfield Ave.* received 10 new members last year, making the present membership 123. The Sunday school has an average of 113 present.

MERIDEN.—*First* is practically free from debt. The membership has been increased by 55 to 879. The expenses were \$7,833 and the benevolences \$4,000. The Bible school has an average attendance of 403. Forty-two members of the school joined the church on confession during 1897.—*Center*. Successful vesper services were instituted last year to replace the regular evening service, and they will be continued for the next three months, there being no afternoon service in any local Protestant church. The additions last year were 29. The number giving for systematic benevolences has increased from 75 to 110, with prospects of an even larger increase.

NEW HAVEN.—*United*. Last year the S. S. roll increased from 500 to 560, and the church received 40 additions, making the membership 645. Twenty persons have been members for 50 years or more. At the Men's Club service last Sunday evening Prof. J. F. Genua of Amherst spoke on Three Stages of Biblical Criticism.—*Plymouth* has closed a successful year.—The additions were 45, about 15 on confession.—Over 140 were added to the S. S. roll, a net gain of 100. Total benevolences were \$1,860. The church has voted to adopt individual communion cups.

BRIDGEPORT.—*Olivet*. At the annual meeting the church and Sunday school both reported a prosperous condition.—*South* recently had a pleasant union service, Dr. Frank Russell presiding and other clergymen assisting.—*Park Street*. Rev. E. G. Fullerton has preached his seventh anniversary sermon. The spirit of the service spoke much for the cordial relations between pastor and people.

CHESHIRE.—Seven aged members of the church died last year whose united age was 571 years and average age 81 years. One member is living at the age of 94, and the 90th birthday of another was recently celebrated by a gathering of the high school pupils who sang and presented flowers. About 140 members have been received during the seven years' pastorate of Rev. J. P. Hoyt.

PUTNAM's review of the year records revival services held, memorial windows put in, vesper services inaugurated, the pastor, Rev. F. D. Sargent, visited England with *The Congregationalist* party, and active missionary work and increasing interest and attendance at church services. The present membership is 361, a net gain of 10. The S. S. average attendance is 215.

FALLS VILLAGE gave Christmas gifts to the pastor's wife, the S. S. superintendent, the librarian and the organist. New Year's eve the young men gave a supper, making all the arrangements without help from the ladies. At 11 P. M. a praise service was held until the close of the year.

BRANFORD.—*First*. Dr. T. S. Devitt is delivering a series of Sunday evening addresses on such subjects as: The Story of Jonah, Infidel Admiration of Jesus, Giving and Receiving, The Meaning of the Word "Hell" in the New Testament. Attendance at services is increasing.

MIDDLETOWN.—*First* has received during the year 34 new members, 19 on confession. The losses have been unusually heavy.—*South* gives two evenings to its annual meetings, one for business, the second as an annual reunion and supper.

NEW BRITAIN.—*Swedish*. The annual receipts were \$3,467 for 1897. The pastor, Rev. H. G. Herpe, received 33 additions. The Sunday school teachers in this church are elected yearly just as the officers are.

WINCHESTER.—The pastor, Rev. Arthur Goodenough, reports a Sunday average attendance larger than ever. Extra meetings have been held in many neighboring towns. The membership is 145.

WINSTED.—*Second*. The subscriptions for the new edifice now amount to over \$20,000, which is on half of the amount desired. It is expected that the total will be subscribed before summer.

BRISTOL united with the Methodist and Baptist churches in services for the Week of Prayer. Evangelist G. E. Gale began a series of union services Jan. 9.

Haddam, which began the year with 85 members, has added 20 new members, 17 on confession.—Essex has raised the whole debt of \$440 on the parsonage.—Westbrook paid off half an old debt, and made a gain of \$100 in benevolences last year.—Rev. W. W. Davidson of Vernon has been confined to the Hartford city hospital by illness for a time, W. W. Bolt of Hartford Seminary supplying his pulpit.—Woodbury plans to remove its organ back of the pulpit.—Monroe closes the year free from debt, and Rev. A. R. Lutz will remain another year.—Litchfield held its first roll-call this year.—Rev. F. H. Viets of N. Woodstock being ill Christmas Sunday, his wife read the sermon which he had prepared.—Prospect has had a net gain in membership during the 20 years that Rev. W. H. Phipps has been pastor, although many country churches are losing.—Seymour, after its special services, has had an addition of 27 members.

MIDDLE STATES

New York

GREENE.—*First*. During the three years' present pastorate of Rev. J. W. Keeler a debt of over \$700 has been paid and 54 additions have been received, more than one-third the present membership. The weekly prayer meeting has been well attended, a C. E. Society has been organized and is well sustained, also a Junior Society. A teachers' Bible class is held weekly with great profit. At the recent annual meeting all expenses were reported paid.

OSWEGO.—A S. S. rally, Jan. 2, brought out a full school and large attendance of visitors. Speeches were made by the officers, and a feature of special interest was a series of brief essays by former pupils describing Sunday schools in New York city and in Plainfield and Montclair, N. J. The school has adopted the Blakeslee lessons. Mr. A. H. Fallin, the city chairperson, is superintendent.

SYRACUSE.—*Plymouth* expects a large attendance at the Keswick Conference beginning the 16th.—*Danforth*. Rev. H. A. Manchester's report of eight years with this church records 200 accessions, making a net gain in membership of 150. Last year 32 were received. The Sunday school is the largest of the denomination in the city.

RODMAN has been blessed by the work of Evangelist Crittenton of New York, and on a recent Sunday 21 were added to the membership. The pastor, Rev. John Kincaid, is brother of the late Dr. William Kincaid of the H. M. S. In Watertown, also, a series of meetings, led by Mr. Crittenton, resulted in 12 new members.

LYSANDER.—Rev. J. L. Keedy, the pastor, has just issued a little book, *The Best Book of All*, giving an outline of courses of Bible study which, under his direction, the young people of his church have been pursuing for two years past.

MORAVIA.—The new pastor, Rev. Thomas Bell, is having much success. A number who have been estranged from the church have returned, and on a recent Sunday the pastor asked for \$400 to pay off an old debt, and it was all contributed.

WEST GROTON has had a successful year with 40 additions. Church and parsonage have been repaired and all bills paid. This is the 50th year in the ministry of the pastor, Rev. John Cunningham, and the 20th with this church.

ELMIRA.—*St. Luke's* is being revived by the labors of Rev. H. E. Gurney, State evangelist, and has been so interested in his work as to extend him a call to the pastorate.

CARTHAGE.—Rev. J. B. Felt, pastor, is reaping the fruits of recent revival work with several additions. The church has two members over 100 years old.

New Jersey

UPPER MONTCLAIR.—Forty persons joined the church last year, 21 on confession, and 13 more on Jan. 2. The latter represented six different denominations. The young men's Sunday afternoon Bible class is conducted by different leaders and occasionally by the pastor, Rev. H. S. Bliss.

Delaware

WILMINGTON.—*First* was recently organized and is ready to be recognized by the council. Delaware was previously the only State in the Union without a Congregational church. The church has about 50 members and is in a prosperous condition, under the leadership of Rev. T. E. Montgomery. A neat, attractive hall is the present meeting place and plans will soon be made for small building. Opportunity and necessity call for a Congregational church in this city of 70,000 population, and citizens and visitors may now worship in a church of their training and choice. The undertaking of this pastor and congregation has the cordial good will of the people of the city, and it is hoped this will soon be one among the well-established churches.

THE SOUTH

Maryland

BALTIMORE.—*Second*. The Week of Prayer brought good results in the conversion of about 15 of the S. S. scholars.—*Central*. The Sunday services are better attended by reason of the reopening of Stickney's tin works, which have brought over 75 new men into the community.

Virginia

HERNDON.—At the recent meeting of Washington Conference resolutions were passed congratulating Rev. J. K. Mason, D. D., on the completion of 50 years of ministerial service. He has passed his 80th year, and because of failing health has recently resigned his charge, but he will continue to reside at Herndon.

Georgia

MACON.—*First* is experiencing new activity, contributions are doubled and the church is contemplating the purchase of a parsonage. The pastor, Rev. J. R. McLean, enjoys the confidence of sister churches of other denominations to an unusual degree, being often invited to preach before them, especially the Presbyterians, who recently united with his own members in giving him a substantial surprise. Union services with other denominations have proved mutually helpful.

Texas

At a business meeting of First Church, Paris, held Jan. 2, Rev. Luther Rees was unanimously called for the seventh year.—First Church, Denison, has just completed a parsonage.

THE INTERIOR

Ohio

TOLEDO.—Of the six churches all have pastors except Birmingham, which Rev. Robert Quaife left in December to take charge of the Adams Street Mission.—*First* has added members and largely increased congregations under Rev. A. M. Hyde, and pew rentals show increased income.—*Second*, with Rev. T. P. Thomas, as pastor, continues bravely its hard fight with a threatening debt.—*Washington Street* moves on at a steady pace with Rev. G. A. Burgess.—*Central*. Rev. F. D. Kelsey, ably seconded by his good wife, broadens and deepens the work, with increase of interest and attendance in all departments.—*Plymouth* has had a long lift on its debt. Rev. G. W. Belsey, through aid from the Building Society and a loan on long time from a friend of the church, sees the beginning of the end.

CINCINNATI.—*Welsh*. "A surprise and a revelation," as one of the pastors remarked, was the farewell service of this church to its pastor, Rev. W. O. Jones, Jan. 11. On a stormy night the house was packed to its doors, showing in what esteem the pastor and his sister were held by the people. His work as pastor and among the children has especially endeared him. He was presented with an elegant silver tea service as a final token of love. He has served here only three years. He leaves the city to become pastor of the Welsh church in Pittsburg, Pa.

STEUBENVILLE.—*First*. The annual meeting showed gratifying progress in the effort to draw all the members into active work. A large percentage of the membership responded to the roll-call, and the social hour and informal addresses by the pastor, Rev. C. C. Merrill, and others, were thoroughly enjoyed. During the present pastorate the Sunday evening congregations have averaged larger than the morning. A series of Sunday evening evangelistic meetings is helping the work. At the January communion eight united with the church, six of them on confession.

ROCKPORT held its annual meeting Jan. 3. The

statements from branches of the work were encouraging. Last year, by help from leading men in the community, a debt of \$300 on the parsonage was paid. The Aid Society, organized in October, 1896, has raised over \$500, with which the church has been redecorated, the women's home and foreign boards have been remembered and the raising of the pastor's salary and the debt has been helped. Current expenses have nearly all been met. Rev. C. W. Rice is pastor.

CLEVELAND.—*Plymouth*. Rev. L. L. Taylor rejoices his people by announcing that he will not at present insist upon his resignation.—*Euclid Ave.* Dr. C. W. Hiatt gave, Jan. 11-14, four addresses, with suitable Scripture and music, on *The Love of a Disciple*, *The Love of the Father*, *The Love of Christ*, *The Seal of Love*. The services were well attended.

CHARDON.—The Week of Prayer was observed with good attendance. A cottage prayer meeting has been organized recently, and the attendance is increasing. At a recent communion service nine persons united with the church. The C. E. Society has about 75 active members.

Illinois

[For other Chicago news see page 89.]

CHICAGO.—*Pilgrim* held its annual meeting Jan. 5, with large attendance. All departments were heard from. Over 90 members were added to the church last year, making the membership 621. The pastor, Dr. G. R. Wallace, testified to a greater spiritual interest in the church than at any time during his pastorate and the number actively operating greater. The Men's Club, numbering about 60, held a recent banquet with the pastor as toastmaster. The responses indicated intense interest and enthusiasm regarding church work. This is not a Sunday evening club but a men's society recently organized and interested in all the departments. The Sunday evening sermons on Neglected Bible Stories attract large congregations.

ALBION is finishing a fine large edifice to provide accommodation not only for the people of this vicinity, but the many students attending the Collegiate Institute.

Alto Pass has received 29 new members in a year, 22 on confession.—Cobden received 32, all but two on confession, and gave to all the benevolent societies.

Indiana

INDIANAPOLIS.—*Plymouth*. The bonded debt of \$26,000 incurred in the erection of the edifice in 1884 matured Jan. 1, and \$18,000 of it were refunded at reduced interest, the rest being assumed by the church and its friends. The \$2,000 debt on the organ is paid. Rev. F. E. Dewhurst is pastor.—*People's*. Evangelistic services followed the Week of Prayer, Evangelist Hills of Oberlin assisting the pastor, Rev. O. D. Fisher.—*Brightwood*. Rev. E. W. Murray began his service Jan. 16.—*Pilgrim*. Mr. B. J. Scoville, the dramatic reader who is preparing for the ministry, is supplying the pulpit for a while.

ANGOLA.—Annual reports show heavy losses by death and removals, but the accessions under the earnest lead of Rev. E. S. Smith have more than made them good. The sale of the parsonage liquidated the floating indebtedness. The church is self-supporting, and the large attendance at the tri-state Normal College gives it a wide influence.

KOKOMO.—Annual reports are extremely gratifying, and indicate the efficient pastorate of Rev. R. J. Smith. Current expenses were met and each of the benevolent societies remembered. The last of the indebtedness incurred in rebuilding was also met.

Wisconsin

PRESCOTT received 15 new members, all but three on confession, during the present pastorate of Rev. H. F. A. Obenhaus, which began three months ago. The pastor preaches to the older German members once in two weeks in their own language. The younger ones attend the English services. The church is one of the oldest in the Northwest, but of late has met with heavy losses. The outlook is bright, with all departments in good condition.

ANTIGO.—The departure of Rev. C. C. Campbell caused widespread regret. For six years he has labored unwearingly, not only in behalf of his church, but to extend Christian influence throughout the region. He has wielded a large influence in the county and State gatherings, and to many a worker in remote fields he has brought cheer and helped to demonstrate the practical meaning of Congregational fellowship. He goes now to Hartford.

CASHTON rejoices that all obligations to past and present pastors have been met and a small surplus is left in the treasury. This is a trying field as

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MYERS, Benj. F., to remain another year at Bear Grove, Io., giving full time.
MYLNE, Geo. W., Freeport, Mich., to Shelby. Accepts.
ONSTOTT, Frank J., to remain at Perkins, Okl., another year.
PARSONS, Chas., Webster, S. D., to Moville, Io. Accepts.
PERKINS, Geo. G., recently of Blair, Neb., accepts call to Rodney, Io.
REID, John Livermore, Cal., to Vancouver, B. C.
ROBBERTS, Jas. F., to remain another year at Park, Okl.
SHERMAN, Floyd E., recently principal of Stockton Academy, Kansas, to Kanawha for a year. Accepts. He will continue to remain at Tipton, Ind.
SIMPSON, Wm. H., Wellington, O., accepts call to First Ch., Parisville, O., to begin work Feb. 13.
SMALL, Andrew J., formerly of Wood River Junction, R. I., to Derby, Vt. Accepts, and has begun work.
SMITH, Allen J., W. Hartford, Ct., to Marlboro, N. H. Accepts.
STILES, Wm. C., formerly of East Ch., Brooklyn, N. Y., to Second Ch., Stonington, Ct.
TILER, Henry L., recently of Ludington, Mich., to Plover, Wis., Oshkosh, Wis.
WILKINSON, Wm. A., recently of Abercrombie, N. D., to North Branch and Sunrise, Minn. Accepts.
WYATT, Chas., Popejoy and Burdette, Io., to Wall Lake. Accepts.

Ordinations and Installations

CALKINS, Raymond, Pilgrim Memorial Ch., Pittsfield, Mass., Jan. 13. Sermon, Rev. Dr. Wolcott Calkins; other parts, Rev. Messrs. T. C. Luce, I. C. Smart, L. D. Bliss, G. W. Andrews, James Grant.
CHAKURIAN, Enoch E., Pacific Sem., o. First Ch., Oakland, Cal., for H. M. work at Adin.
GUSTIN, Byron F., o. Guildhall, Utica, Jan. 11.
WALKER, John T., rec. p. Barker Memorial Ch., Grand Rapids, Mich., Dec. 30. Parts by Dr. D. F. Bradley, Rev. R. M. Higgins.

Resignations

BROOKS, Wm. E., Benton Harbor, Mich.
BUCK, Geo. J., Rockefeller, Ill.
CLARKE, Ward B., Almena, Kan., to devote further time to the study of the Bible.
CORY, Isaac L., Pilgrim Ch., Milwaukee, Wis.
FURIER, Harry E., Oliver Ch., Kansas City, Mo.
FRANCE, Wm. H., Bala, N. H., to take effect May 1 after a pastorate of six and a half years.
HEWITT, John L., Green Bay, Wis.
HILL, Eben L., Chelsea Pl. Ch., Kansas City, Kan., to give all his time to the professorship of Greek in Kansas City University.
HOWE, O. Raymond, Westville, Ct., to take effect in NEWPORT, Fred'k, Mechanic Falls, Me., to take effect April 1.
SMIDT, Helmer T., German Ref. Ch., Peoria, Ill., to take effect March 1.
TAYLOR, Livingston L., Plymouth Ch., Cleveland, O., withdraws resignation.
UNDERHILL, Wm. H., E. Grand Rapids, Mich., to take effect March 1.
UPSHAW, Wm. L., Newkirk, Okl.
WILLARD, Henry, Brainerd Ch., Chicago, Ill.

Dismissions

CORY, Isaac L., Pilgrim Ch., Milwaukee, Wis., Jan. 11.
Churches Organized

PITTSFIELD, Mass., Pilgrim Memorial Ch., rec. 13 Jan.

Miscellaneous

BALLOU, Henry L., of Chester, Vt., supplies at Simonsville Sunday afternoons.
CHRISTIE, Geo. W., pastor of Union Ch., Amesbury, Mass., in stepping from an electric car last week was thrown, breaking a small bone in his arm, which will require two months for complete recovery.
COUSINS, Edgar M., accepts an invitation to remain another year at Gray, Me.
GAY, Wm. M., Georgetown, Mass., has accepted an invitation to supply at Pomona, Fla., for the remainder of the winter.
HALL, Fred'k E., Palestine, Tex., is at San Antonio for health, which is improving.
HARRISON, Nathan, pastor at Gilmore and Pleasanton, Mich., has been received into the ministry of the Protestant Episcopal Church.
HULBERT, Calvin B., who has been recently supplying the church at Old Mission, a summer resort in northern Michigan, now resides at Hudson, O.
KETTLE, Wm. F., after two weeks in a hospital, has returned to Rochester, N. Y., and his people hope he will soon be fully recovered.
LIVERMORE, Albert, originally a Congregationalist, retires from the pastorate of the Presbyterian church in Spencer, N. Y., after more than 12 years' service, and is ready to assume new work.
MILLETT, Thos. F., for the past two years field secretary of the Maine S. S. Association, is now in business with his brother in Gorham.
OLMSTEAD, Franklin W., of Burlington, Vt., is critical at the age of 87.
WALTERS, Thos. W., general missionary in Washington, has moved from Colfax to Spokane, a more central location for his work.
WARD, Geo. M., president of Rollins College, who was taken ill on his Northern trip, has regained his health and will return to Winter Park, Fla., this month.

CHRISTIAN ENDEAVOR NOTES

A local union chrysanthemum offering is an idea which results in much pleasure for the sick and aged.

Eight societies in a Pennsylvania community unite in providing a course of free popular lectures, each society to pay for one.

A Tenth Legion Club of Endeavorers in the First Church, San José, Cal., takes charge of the monthly meetings at the Florence Knight Mission.

Nashville's ability to care for the next convention was proved one day during the exposition when more than 98,000 people were present.

The Endeavorers of Des Moines, Io., will hold a series of mass meetings, at which the missionary work of each of several denominations will be presented.

The State Union of South Carolina gives so much prominence to college societies that they are made a recognized department with a special superintendent.

The Woman's Home Missionary Association wishes help from Massachusetts and Rhode Island societies in building a church at Gillette, a mining camp near Cripple Creek. Address Room 32, Congregational House, Boston, Mass., for information.

A Minnesota city, founded with the purpose of keeping out religion, and that now has but one C. E. Society with 28 members, sent a request from the mayor, the city council and the Endeavorers to have next year's State convention held there. The request was granted.

The weekly Bible class led by Rev. J. M. Gray, D. D., under the auspices of the Boston Union, has reached an average attendance of 900 or 1,000 in the Clarendon Street Baptist Church. The class will be held until May, and the purpose is to give a summary review of the whole Bible. Chicago has five classes with a membership of 3,500, coming from 350 different churches.

Rev. F. E. Clark, D. D., expects to attend the convention to be held at Jamaica, West Indies, in the spring. After the great gathering at Nashville, in July, he will sail for Australia, to be present at conventions there. Secretary Baer plans to be abroad about three weeks, attending the British convention at Glasgow, May 28. A conference with the committee of arrangements on the world's convention in London in 1900 will be held before he returns. For Nashville, '98, the Southeastern Passenger Association and the Central Passenger Committee have granted a one-fare rate. The outlook is for a large attendance.

Christian Work and Workers

Dr. Reuben Thomas will preside at the annual public meeting of the New England Sabbath Protective League, and Drs. Lorimer and Brodbeck and Hon. J. L. Bates will speak. It will be held at Tremont Temple next Sunday at 2.30 P. M., and a C. E. chorus will sing.

The special course of ten weeks' study at the Bible Normal College, Springfield, which began Jan. 4, is in successful operation and there are already present about twenty-five persons from various sections of the country and from several Provinces of Canada. Professor Dawson's course is proving particularly rich and stimulating.

Our neighbor, Rev. Dr. W. S. Hubbell, has hardly settled himself in Boston, yet he is already drawn away to New York, where he is to share the labors of Dr. W. W. Atterbury as co-secretary of the New York Sabbath Committee. Dr. Hubbell was taking a well-earned rest after a pastorate of fifteen years in Buffalo, terminated because of serious illness, from which he has happily recovered. He preached at Park Street Church last Sunday. His many friends will be sorry to lose him from Boston.

Rev. F. B. Meyer, who arrives in New York this week and remains in this country until Feb. 26, will visit in his five weeks' stay not less than thirteen cities, at the invitation, in most cases, of local ministerial unions. This is his itinerary: Jan. 20, 21, Albany, N. Y.; 22, 23, Bay City, Mich.; 24-26, Detroit, Mich.; 27-30, Chicago; Feb. 1-3, Kansas City, Mo.; 4-6, St. Louis, Mo.; 8-10, Baltimore, Md.; 11-13, Washington, D. C.; 14, 15, Philadelphia, Pa.; 16, 17, Brooklyn, N. Y.; 18-20, Rochester, N. Y. (Y. M. C. A. State Convention); 21, 22, Rochester, N. Y.; 23, 24, Cleveland, O.

A reception and banquet was given by the Young Men's Christian Association of Springfield, Jan. 12, to the State committee of Massachusetts and Rhode Island. The presence of business and professional men of this and other States and the unusually fine after dinner speeches made the occasion one of rare interest. Pres. W. P. Draper introduced the speakers. The principal address was by Rev. Dr. D. O. Mears of Albany, his subject being The Scope, Necessity and Power of the Y. M. C. A. Messrs. Doggett, Fosdick, Winslow and others followed with inspiring, practical talks. Over 100 were at the tables.

Evangelist S. M. Sayford, who has labored so successfully in other years among our churches, is still doing excellent service, though confining his efforts principally to colleges. From September to the middle of December he conducted meetings and held personal converse with students in various institutions in Illinois, Iowa, Wisconsin and Minnesota. The thirty institutions visited

were greatly quickened religiously, and abundant testimony comes to hand of the transformation of many lives, the consecration of them to a nobler type of Christian manhood and of the resultant effect upon the atmosphere of college life. For the present Mr. Sayford will continue to labor in Western colleges.

General Booth of the Salvation Army arrived in New York city last Saturday and met his son Sunday afternoon. Following is the official statement of what occurred at the meeting:

(1) Gen. William Booth and Commander Ballington Booth met in the Windsor Hotel in the presence of Dr. Josiah Strong and Dr. Cuthbert Hall on Sunday, Jan. 16. (2) The interview was purely as between father and son. (3) Nothing transpired calculated to lead to any union of the two movements. (4) It was agreed that all public controversy in the press and otherwise between representatives of the two movements should, as far as possible, come to an end.

(Signed.) CHARLES CUTHBERT HALL.
JOSIAH STRONG.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 14

The more than sixty women who assembled in Pilgrim Hall on Friday morning must have felt themselves well repaid even at the first, as Mrs. Woodbury of the A. M. A. opened up the threefold thought of wonderful opportunity, personal responsibility and the resources at command in the overruling power of God. By a happy illustration of a harbor on the coast of Maine, with its difficult channel, its lookout on the headland, its pilot setting out as a safe escort for incoming vessels, she put new life and meaning into the thought of opportunity.

The Prayer Calendar topics for the week had been on the mission in Bulgaria, and Miss Washburn gave an account of a young teacher in one of the village schools who, on a salary of \$52.80, had gone hungry all the year on two scanty meals a day, trying to save enough to buy for her necessary school wardrobe a pair of shoes and a homespun woolen dress, and also \$13.20 for her next year's tuition in the boarding school. During all her struggles she had not failed to make her offerings to God. In spite of strictest economy she could not save the amount, and many were the bitter tears shed over her disappointment. A Christian Endeavor Society in the neighborhood of Boston has had the pleasure of making good the deficit. The account of this young teacher was followed by several earnest prayers in her behalf, as well as for all the work in Bulgaria.

Miss Baker of Detroit gave a bright, brief word from the W. B. M. I., and made all feel more than ever the oneness of the two boards. Mrs. Judson Smith referred to the deputation to China and introduced Mrs. Hopkins, who accompanies her husband, the lay member of the deputation.

Rev. Dr. Smith followed the few words by Mrs. Hopkins, speaking of the objects of the deputation. It knows beforehand that journeying in China is slow and hard and that laborious six months' work is before them, but he asked prayers not so much for the deputation as for the work of missions in China, that the greatest empire on the face of the earth may be won to the purest faith of the ages.

Mrs. Woodbury voiced the feeling of the meeting in giving to Dr. Smith and his two companions not a farewell, but the more expressive Anglo-Saxon good-by.

Mrs. C. H. Daniels led in a closing prayer, in which the deputation and the missions in China were tenderly commended to God.

Mr. Ikehara, a Japanese now studying organized S. S. work in this country and Canada, will return to his native land and start similar work. Part of the funds needed for him have already been pledged.

Holiday Gifts to Ministers

Massachusetts: Israel Ainsworth, First Church, Rockport, Morris reclining chair, rosewood rocking-chair and other gifts; H. L. Brickett, Marion, half-dozen dining chairs of quartered oak; B. H. Weston, Dunstable, \$30; M. L. Williston, Attleboro Falls, thick roll of bank bills with other gifts; G. W. Lawrence, North Haverhill and Plaistow, \$21.

Maine: J. R. Wilson, Temple, fine fur coat and other gifts.

New Hampshire: C. O. Parker, Acworth, handsomely framed picture and silver soup ladle, and money with which to buy a fine driving horse, carriage and sleigh, with a set of valuable cyclopedias; H. H. Colburn, Brentwood, valuable gifts; J. A. Belanger, Brookline, \$24; F. W. Burrows, Hillsboro Bridge, a purse of gold; J. N. Walker, East Sullivan, two chairs and a picture; E. L. Warren, Wolfboro, elegant parlor chair and smaller gifts; C. C. Sampson, Tilton, handsome couch; J. L. Evans, Rochester, Morris chair and oak rocker, with lesser gifts; T. W. Darling, Wentworth, purse of money and other useful gifts; H. A. Coolidge, Wilmot, silver spoons and other presents; E. T. Farrill, handsome sum of money; A. J. McGown, Amherst, elegant and substantial easy-chair; B. A. Lucas, Alton, beautiful couch and dainty water set; G. H. Dunlap, E. Concord, oak dining table and chairs; C. H. Dutton, Wilton, pair of handsome lamps.

Vermont: B. F. Gustin, Guildhall, two fine chairs; W. A. Warner, Bethel, beautiful parlor clock and an illustrated Bible; W. A. Remond, E. Poultney, purse of money; P. B. Fisk, Lyndon, \$26 and some fine books; S. D. Angel, Bakersfield, \$35 in miscellaneous gifts; H. R. Titus, McIndoe's Falls, large purse of money; M. B. Davenport, N. Troy, fine chair; G. F. Chapin, Saxton's River, oak chair; R. H. White, Underhill, \$20; H. M. Kellogg, Wilder, large silk handkerchief covered with \$5 bank bills.

Rhode Island: F. H. Adams, River Point, Haviland dinner set, table, linen and other gifts.

Connecticut: H. C. Crane, Central Village, 100 packages; W. G. Seales, S. Windsor, \$55; J. A. Solandt, Staffordville and W. Stafford, generous purse of money, mantel clock and autograph bedspread; C. H. Stevens, Canton Center, two easy-chairs.

New York: H. A. Lawrence, Copenhagen, generous gifts; F. W. Hermon, Honeoye, handsome desk and chair, with \$27.

Pennsylvania: J. S. Upton, Ridgway, silver tea set.

Indiana: F. E. Knopf, Elkhart, handsome couch.

Michigan: E. G. Palmer, Rochester, fur overcoat; N. S. Wright, Detroit, Canfield Avenue Church, sealskin cap; J. E. Butler, Sheridan, \$22; D. F. Bradley, Park Church, Grand Rapids, china dinner service; W. H. Shannon, Wayne, beautiful breakfast, dinner and tea set of china and a handsome rocking-chair.

Wisconsin: William Moore, Clinton, sleigh robe, reading lamp and gold watch and chain; C. A. Wright, Platteville, china dinner service and dozen silver knives and forks; G. H. Weiss, Watertown, office desk; Thomas Barker, Hillsboro, fine fur coat.

Iowa: R. L. Marsh, Humboldt, gold watch with enameled dial; Robert Stapleton, Ogden, rocking-chair; C. L. Snowden, Harlan, fine desk and bookcase and his choice of periodicals.

Minnesota: H. P. Fisher, Crookston, valuable books.

Missouri: Frank Foster, Memorial Church, St. Louis, \$25, with other useful gifts.

North Dakota: C. A. Mack, Cando, many valuable gifts.

South Dakota: W. C. Gilmore, Valley Springs, writing desk and filing cupboard; Mrs. A. O. Nichols, Riverside, a fine cutter; P. B. Fisk, Ree Heights, Greenleaf and Spring Hills, fine fur overcoat, money and other gifts.

Nebraska: J. W. Larkins, Harvard, sum of money; C. E. Howard, Wescott, fine fur overcoat; E. E. Sprague, Farnam, sum of money and other gifts; G. W. James, Creighton, a money offering.

Kansas: William Haresnape, Blue Rapids, \$25.

California: A. E. Tracy, Ontario, \$20 gold piece and a carriage whip; O. W. Lucas, Pacific Grove, groceries and provisions in abundance.

Marriages

The charge for marriage notices is twenty-five cents.

AURYANSEN—CHAPMAN: In Old Saybrook, Ct., Jan. 5, at the home of the bride, by Rev. E. M. Chapman, Albert Denley Auryansen and Kate Shepard Chapman.

LYMAN—PERRIN: In Armonk, S. D., Dec. 30, 1897, by Superintendent Thrall and Rev. W. B. Hubbard, Rev.

E. Fenn Lyman of Waubay, S. D., and Miss Perrin of Armonk.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BREED: In Hebron, Ct., Dec. 29, 1897, Rev. David Breed, aged 75 yrs. Before entering the Theological Institute of Connecticut he had served as assistant missionary to the Choctaws under the auspices of the American Board, and after his graduation, in 1852, he held pastorates in various towns in Connecticut.

MISS ELIZA H. FLINT

Miss Flint was one of the original members of the Winthrop Church, Charlestown, when it was organized in 1833, after leaving her father's house in Boston Nov. 11, 1832. In this house corner of Bow and Arrow Streets (old style), Miss Flint lived all her life, and in it passed away, Dec. 16, 1897. Deacon Simon Flint left a memory of one upon whom was the "beauty of the Lord," and his daughter was like him in character, giving constant, loyal, unobtrusive labor and prayer to the Lord's work. She too, "brought sunshine into many a shady place."

For many years a teacher in New York at the Spangler Institute, and afterwards receiving private pupils, she used her superior talents so kindly and helpfully that throughout her life the women she taught (among them Miss Grace H. Dodge) cultivated her acquaintance and held her name in grateful and loving remembrance.

Miss Flint's mind was a storehouse of knowledge and wisdom. She loved the finest literature and kept abreast of the best in thought and action. Her favorite poet was George Herbert, and she seemed to the friends who often received her quotations from that poet like one on whom the gifts of the saltness hard had descended in copious abundance. If she had written, her pen would have dropped pearls of sacred truth which her mind treasured, but which she imparted only in private correspondence with intimate friends.

Her desire to be helpful to others, and to the end of her long life manifested in the material and spiritual benefits conferred by her, both in private deeds and work for her church. Among the "honorable women" her name is inscribed with the first, and her end was peace.

TOURS TO WASHINGTON, \$23.—On Feb. 7 the next of the present series of Pennsylvania Railroad Personally Conducted Tours to Washington will leave Boston. With the exception of supper on the steamer returning, the rate, \$23, covers all necessary expenses during the entire time absent, including a trip to Mount Vernon and Arlington; a complete review, under personal escort, of the principal buildings of Washington and Philadelphia; and the privilege of stopping over in Washington and New York if desired. Additional tours to Washington will be run March 14, April 1 and 18 and May 16. Tours to Washington and Old Point Comfort will leave Boston, Feb. 22, March 22 and April 12; rate, \$28. Itineraries of D. N. Bell, Tourist Agent, 205 Washington Street, Boston; or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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In behalf of Hood's

Sarsaparilla tell of

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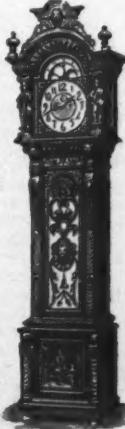
Probably not one person in fifty realizes how low we have hammered the price of Long Case Hall Clocks.

The last time we discussed the actual figure it was down to \$125. Then we reduced it to \$120, and since that time, by successive steps, we have at last brought it down to \$90.00.

Just see what this gives you! An Old English Hall Clock in massive casing of quartered white oak, standing nearly eight feet from the floor. It has a very picturesque dial, with moon face. The case is heavily paneled, and the clock is good for a half-century of service. Starting at \$90 the prices gradually ascend to the elegant Vernis Martin Case of \$800.

The great merit of a Long Case Hall Clock is its accuracy as a timepiece. No ordinary clock can be compared with it for reliability. It is a standard for regulating all the clocks and watches in the house.

Can you not see \$90.00 worth of satisfaction in the ownership for 50 years of such a great timepiece?



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48 CANAL STREET, BOSTON.

I like to think of the English, if I may repeat what I have said elsewhere, as a company, wise, kindly and an admirable people. The lesson of life they have been learning for centuries we have acquired in 100 years. It would be strange indeed if we had nothing to learn from them. Strange it would be, too, if they had nothing to learn from us. Strangest of all if the world had not a great deal to learn from both.—George W. Smalley.

One of Dr. Burton's Racy Letters

The large amount of space in a November issue devoted to the late Rev. N. J. Burton, D. D., of Hartford has rekindled interest in him, and we have heard many appreciative words regarding the sermon of his which we published and the delicate tribute of his son Richard. We are sure, therefore, that a characteristic letter from the good doctor, never before published, will be welcome to many of our readers. It has been sent us by a western Massachusetts layman, who wrote him soliciting an opinion regarding a minister mentioned for a pastorate church. Dr. Burton's reply, dated April 21, 1880, shows that conditions of seventeen years ago were not unlike those prevailing today:

"O, my brother, knowing the demands of your church and other churches, I do not feel sure that there is a place on the ransomed earth where Mr. A (and the same is true of uncounted millions more of ministers) could even approximately suit or could get a call. Therefore, I can hardly raise courage to mention to you the name of any man as worth writing to with reference to the pastorate of your church. I know 500,000 of them who would like a call from you, but I know 500,000 reasons in each case why the man would not be equal to the situation. Frankly, I am dejected today. And as to Mr. B, too, of whom you inquire, I do not know him, but I am dejected about him all the same. Yes, I am.

"I have been a pastor in Hartford twenty-four years, and I have spent, on an average, twelve hours a day all that time trying to get calls for unemployed ministers, but never a man of them has been called, 'I guess,' except by some side-wind and spurt of pure luck with which I had nothing to do. Therefore I am dejected, and who can blame me? What a detestable generation this is! Therefore, I cannot recommend A or B or anybody—don't feel as though I could. Nevertheless, I'd like to have you keep on writing to me, and let me sit down on man after man whom you name. Speaking of A, soberly now, he is all that he has been described to you as a pastor and a man. But I do suppose that you need in your church a man of rather exceptional preaching power, and Mr. A (while he is a good preacher) is not that very robust and exceptional man. Neither is B, judging from what I have heard, but I am not an authority on him.

"I could write more, a great deal more, for my heart is full and I am melancholy, as I said before, but what is the use? Would it help you to a minister? Nay, would it not confuse you more and more, and dispirit you, and make you sorry that ministers were ever invented? Yea, verily.

Yours in the bonds of common troubles,
N. BURTON."

A Foreign Missionary at Home.

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say: "Sophia, stop! Where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then Father said, "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son! Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about them at your own door to speak with them about their souls?"

Not a few need the lesson Sophia

learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.—Rev. O. P. Gifford in *The Watchman*.

Biographical

REV. CHARLES STRONG SMITH

This prominent Vermont clergyman died at his home in Montpelier, Vt., Jan. 11, at the age of seventy-three. He was born in Hardwick, Vt., and was graduated from the university of that State in 1848. After service in the pastorate he became secretary of the Vermont Domestic Missionary Society, holding that office till 1888, his official duties bringing him into contact with all sections of the State. During a portion of his life as secretary he was also editor of the Vermont *Chronicle*, continuing his work upon that paper until ill health compelled him to retire. He was a man of great force of character and of sound judgment, and won the warm esteem of the people of the State. The degree of Doctor of Divinity was given him by Middlebury College in 1876, but, with characteristic modesty, he declined the honor.

REV. EBENEZER CUTLER, D. D.

Few ministers have been as long and as much identified with the history of Worcester, Mass., as has Dr. Cutler. He was born in Royalston, Aug. 21, 1822, graduated at Vermont University, and from Andover Seminary in 1848. He became pastor of Union Church, Worcester, in 1855. In 1880 he was made pastor *emeritus*, and since that time has lived a quiet life among his own people. He died at his home, Jan. 16, of pneumonia, after a brief illness. His widow survives him.

THERE is no other way to measure the value of seed than by the value of the crop. A good crop simply cannot come from poor seed. The great seed house of D. M. Ferry & Co., Detroit, Mich., has sold seeds all over the United States and Canada for the last forty-two years, and the steady growth of the business is a sure indication that Ferry seeds have given satisfaction. Ferry's Seed Annual for 1898, a standard guide for farmers and gardeners, containing much valuable information, is sent free to persons writing for it.

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That was a marvelous cure of Mrs. Mary J. Plummer, of Grafton, N. H., who says:



"I was taken down with the Grip and was sick in bed three weeks, and it left me in a bad condition. It caused a heart trouble and a kidney trouble, and O! my head felt so bad, such a dull, cloudy feeling in it all the time. My appetite was very poor, and I did not sleep well. I was tired all the time. Well, I just dragged around and did my work, but would have dizzy spells, and such trembling in my limbs that I could scarcely stand or hold anything in my hands without dropping it. Finally I was taken down sick in bed, and was very sick. The doctor told my folks that I could not live, but I lingered along seven weeks. Then I got so I could sit up, but could not do any work, and my appetite was poor, and I could not sleep, and did not sleep any for ten days and nights. O, I got so nervous I could not lie still, and finally I told my husband to go to the drug store and get bottle of Dr. Greene's Nervura blood and nerve remedy. After taking the second dose I went to sleep, and slept four hours, the first I had slept for ten days. I continued the Nervura until I had taken six bottles, and have not lost a night's sleep since, can eat well, and have had no signs of the returns of the disease."

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You can also consult without charge with Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing disease, personally or by letter.

The Business Outlook

The general trade situation continues strong and healthy. Railroad earnings are keeping up in an astonishing manner, and it is asserted by good judges that the West is in more prosperous condition than for several years. Hence the Western demand for goods this spring is expected to be the best in many seasons. Over 250,000 people are expected to go overland to the Klondike this spring, and railroad men say that this enormous westward movement will result in a boom in the Northwest and very heavy earnings for railroads doing the business of transporting these gold seekers.

Wool and woolens keep firm and the market is strong. No favorable change has occurred to lift the cotton manufacturing business out of its slough of despond. If raw cotton would take an upward start, mill men believe that prices for the manufactured product would improve. Iron and steel are fairly active and prices are pretty steady, with an advancing tendency in some lines. Business failures are few and money is abundant and rates low. The situation may be summarized by saying that the outlook for general trade in the spring season of 1898 is very promising.

Home Missionary Fund

A LETTER

As in previous years, so I trust you will be able this year also to send me your valuable paper. *The Congregationalist* is read by all members of the family (5) and its weekly visit, if stopped, would be a loss. I am a home missionary with income under \$300 and house rent to pay out of it of \$60 per annum.

Yours truly,

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A COUGH should not be neglected. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

THE REASON FOR A CROWD.—"Ninety Dollars for an Old English Long Case Hall Clock." This is the announcement which has sent crowds of persons to the Paine furniture warerooms on Canal Street this week. This firm is selling one of their grandfather clocks at this almost sensational price, and it marks the greatest bargain in this line of goods ever offered in Boston. The great value of these clocks is their accuracy as timekeepers.

HEAD AND HEART.—"I suffered with neuralgia in the head and palpitation of the heart, and I also had fainting spells. The medicines I tried failed to cure me until I began taking Hood's Sarsaparilla. This medicine cured me, and now I am entirely well." Mrs. ELFRIDA V. CALLISTER, 223 W. Fifth Street, South Boston, Mass.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

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A little book published by Dr. Robert Hunter of 117 West 45th Street, New York, gives all the latest discoveries and improvements in the theory and treatment of Lung Diseases. Asthma, Bronchitis, Catarrh and Consumption are fully explained, their differences shown and their cure by medicated-air inhalations pointed out.

Dr. Hunter was the founder of the practice of treating lungs by direct medicated-air inhalations—the inventor of the first inhaling instruments ever employed for the cure of lung complaints, and the discoverer of the only germicide which cures consumption by destroying the bacilli of tuberculosis in the lungs of the patient. His treatment consists of three parts—1st, breathing into the lungs specific germicidal remedies three times a day, by means of his inhaling instruments; 2d, anointing the chest with antiseptic oils which volatilize by the warmth of the body and surround the patient by a zone of medicated air; and 3d, filling the chamber in which he sleeps with medicated vapors, which soothe the inflamed bronchial tubes and air cells and keep up a constant curative action on the lungs. All that medical science has yet found out for the relief and cure of lung complaints is embodied in Dr. Hunter's treatment. Patients of the highest intelligence and respectability in all parts of the Union have been cured by it and publicly attest its wonderful success. Case L.—A. L. Peer, Esq., of Newark, N. J., was reduced to the last stage of misery and exhaustion by lung disease. His physician and family gave him up as hopeless. His death was looked for from day to day. He had repeated hemorrhages, great difficulty in breathing, and was so terribly emaciated and weak that he could not stand or turn over in bed without assistance. Dr. Hunter's treatment was undertaken after everything else had been tried and failed. It stopped the hemorrhages, cleansed the lungs of great quantities of foul matter, enabled him to breathe freely again, and so built up his flesh and vitality that he now weighs 175 pounds (a gain of over forty pounds), and is strong and well. Those who are afflicted or anxious about their lungs can call upon or write to Mr. Peer, at 179 Washington Street, Newark, N. J., and such as wish a copy of the book can obtain it free by addressing Dr. Hunter, at 117 West 45th Street, New York City.

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